THE BOOK OF THE SONG OF SOLOMON IN MEETER.

WITH

Some Brief Obſervations from the Text, ſomething pleaſant, but more profitable to the Unprejudiced Reader, who loves the knowledge of God, and hath his heart inflam'd with the Love of the Lord Jeſus.

By *T. S.* Who loveth, and could willingly ſerve any that Loves our Lord Jeſus in Sincerity.

LONDON,
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WHEEL BOOK

THE PREFACE To the READER.

Courteous Reader,

THis is the first time ever I came forth
To publique view: I now was very loath
To have appear'd: but being often prest
By several Friends, at last at their request,
What by these Poems, was my first intention
I finde (by theirs) doth meet with its prevention;
For now and then according to my leisure,
I thought to reade, what I had writ with pleasure;
For to delight my self it was my end,
When first of all these Poems I had pen'd;
But further here and there, now they must go,
For why? 'tis providence, doth order 't so:
They must abroad, though entertainment kinde
I do not say that they shall always finde;
For why? I know it is the common guise
Of worldly wisemen others to despise
That are unlearn'd, although they have their learning
From Christ alone, whereby they have discerning
'Twixt things that differ: and for all the schools
Of humane learning, men are still but fools
Till Christ be learned: nothing do they know
And knowing nothing nothing can they do,
As they should do it: answering Gods command;
May then the worldly wise man understand

That he's the wise man that obeys the Lord,
And with his laws, his life doth still accord;
Such promis't are to know the fathers minde,
When worldly wisemen seek, and cannot finde:
Yet do I not in this i'th least despise
Learning it self: nor yet the learned-wise;
I hope no wise man then will take offence
For unto both I give due reverence:
Let none that reads these lines the same despise,
B'cause in high flourishes I do not rise;
For it's a task a deal beyond my pains
To soar aloft in such affecting strains
As some that curious are would have: but I
Am well content much lower for to lye.
And sith the subject of this my discourse
It is divine: what can I make it worse,
Because I do not paint it in that dress
Of Eloquence? what can it be the less
Sacred for that? such eloquence but feedeth
The outward ear: none such as that is needed
For of it self it's garnisht with such glory
To parallel the same there wants a story;
The highest strains, the most sublimest wit
Must lowr their topsayl, and bow down to it:
The stile, the matter, method, and the words
Are high and acurate, the world affords
No Volumes that with it may once compare,
It is more excellent then all they are:
Here maist thou see that great transcendant love
Christ bears his Church; which doth surmount above
All other carnal earthly love as far
As th' sun ascends above the lowest Star;
The great delight and pleasure he takes in
The souls that are purg'd throughly from their sin:
Here maiest thou see also the special care
He takes of them, each good thing to prepare,
To fill their hearts with comforts and with joy,
And bear them up in depths of misery,

And

And when th'ave done what they have here to do,
He will bestow upon them heaven too;
Here maist thou see also how ready still
Each gracious soul is dayly to fulfil
What Christ commands: for love doth them constrain
He loves them first, they love him back again:
They love him so, they'l both suffer and do
Whatever thing he's pleas'd to call them to:
Here maist thou see the presence of their Lord,
The greatest comforts to their souls afford:
But if at any time away he's gone,
The soul that wants him then doth sigh and groan:
And seeks, and sues, and never is at rest,
Till with his presence he again is blest;
Here maist thou see how that Christs lovely spouse,
Doth sleep and slug sometimes, till he do rouze,
And raise her up: she doth a slumber catch
But rais'd by Christ; she stands upon her watch::
Here see also the love that truly tyes
A soul to Christ, it lives and never dyes:
And how with earnestnesse such pray to be
With Jesus Christ in full felicity.
Reade soberly, and ponder what thou read'st
Digest it well, and then thou'lt finde it feeds
Thy inner man, but if thou foolishly
Look on these Poems with a wanton eye,
To please and satisfy a carnal minde
No good unto thy soul then thou shalt finde;
Take heed, and prove neither profane nor loose,
Bringing these Poems into great abuse:
Of wanton love they treat not in the least,
But of that love divine; which Christ is pleas'd
In signes, in tipes, and figures to make known,
Then reade full soberly; or else reade none:
Well, I have done, I am expos'd unto
The censures of them all; these papers view,
If I have err'd in any thing, then know
That every son of Adam *may do so:*

Since

Since Adam *fell, infallibilitie*
Is found in none, much leſs not found in me.
If any one that readeſ ſome profit gains,
Then am I well rewarded for my pains.
If any ſcoff or jeer, go on and ſpare not,
For ſome mens ſcoffs and jeers know that I care not,
I am not rais'd by any flatteries,
Nor yet caſt down becauſe ſome do not prize
What I have writ: no, there is nothing leſs
Shall trouble me, for ſtill I am

T S.

CHAP.

The Reader is Desired to Correct these severall Escapes in Printing this Book.

IN the Preface *p.*2. l.20. for *is needed* r. *it needeth.* In the Book p.1.l.3. after *Gods* put in *good.* p.6.l.15. for *are* r.*me.* p. 7.l.1. for *the* r.*though.* ib.l.19. for *the* r.*thy.* p.10.l.29. in marg. for *comes* r.*comers.* p.19.l.1.for *faireſt* r.*fair'ſt.* l.12.for *beaury* r.*beauty.*l.25. for *madſt* r. *made.* p.21. l.2. for *love* r. *low.* l.17. r.*st.* p. 13. in the marg.l.19.for *his* r.*her.* p.15.l.5.in the marg.for *refrain* r.*reſtrain.* p.25.l.39.for *treaſures*r.*treaſury.* p.28.l.16. put in *this heats,* p.31 l.17. put in *it.* p.32.l.2.for *maiſt* r.*muſt.* p.36. l.16. for *whether* r. *whither.* l.34.after *purpoſes* r. *of ours.* p.38. l.18. for *ſingle* r.*ſinful.* p.39. l.18. for *ere* r. *art.* p.40. l.20. for *accounts* r *accounts.* p.43. l.31.for *ſatisfy* r.*teſtifie.* p.46.l.5. for *cleareſt* r. *clearer.* p.47.l.29. for *thee* r.*unto thee.*l.30.for *from thee* r. *fro thee.* p.49.l.2.for *ſo* r.*to.* l.22. for *ſteps* r. *ſtoops.* p.50.l.21. for *God* r. *Gods.* p.52. l.1. for *divers* r.*drivers.* l.35. for *bear* r.*bare.* l.39. for *not* r.*out.* p.54.l.13. for *heavy* r. *hairy.* l.29. for *do* r.*to.* p.57. l.18. for *from* r.*fro.* p.58. l.4. for *excell* r.*exceeds.* p.61. l.4. for *beſt.* r. *breſt.* l.19. for *would* r.*could.* l.31. for *of falſhood* r. *or falſhood.*

Alſo take notice, That whereas in many places on Jona *there is no diſtinction between that part of the hiſtory, and what is obſerved from it, therefore to avoid confuſion know, that where you finde it thus marked* |———, *there the Obſervation begins, and where it is again thus marked* |—— *there it ends.*

CHAPTER I.

1 THe Song of Songs (moſt excellent)
Of *Solomon*, who by the guide
Of Gods ſpirit doth repreſent
Chriſt and his Church, the lovely bride.
2 *a* Oh let him come and me embrace,
And with his mouth let him me kiſs,
For my ſoul's longing for the grace
That flows from that ſweet ſpirit of his:
b For why thy loves are better far
And night and day make me more glad,
Then all the choiceſt wines that are
Or were, or ever ſhall be had.
3 *c* Thine oyntments Lord all of the beſt
Are ſweeter then the choyce perfume,
Their vertue heals the ſoul oppreſt,
That ſin & Satan would conſume. (pure
d Thou waſt pour'd out like ointment
Thou emptied waſt, me for to fill;
e Yet thou art full, and ſhalt endure
An overflowing fountain ſtill.
f Thy grace diffus'd, the virgins move,
Thy love ſhed forth 's the only cauſe,
The pure in heart and life thee love,
g And loving thee they keep thy laws.
4 *h* Draw me and mine (to goodneſs ſlack)
Perſwad's to come to thee in haſt,
Put forth thy power when we draw back
We'l run and follow thee full faſt.
i The Royall king, juſt, ſtrong, and wiſe
Not only outward kindneſs ſhews,
But all his chamber ſecreſies
To them that fear him he'l diſcloſe.

a Saints do deſire to enjoy more ſimptomes, ſeals and aſſurances of the love of Ieſus Chriſt.

b In adverſity and proſperity the fruition of Chriſt is better then the choiceſt, chiefeſt of all things beſide.

c The graces of Chriſt, and the anoyntings of his holy ſpirit, are ſweet, precious, pure and powerful in working.

d His blood powred out and life ſpilt upon the croſs:

e A fountain ſet open for ſin and uncleanneſs Zach. 13. 1. *a well of water ſpringing up to life everlaſting*

f The love of Chriſt conſtrains ſouls to be obedient.

g True love is made manifeſt, in keeping Chriſts precepts.

h The Church of Chriſt ſenſible of her own and members nothingneſs, weakneſs, backwardneſs, and remiſſneſs, prays for aſſiſtance, and promiſes a good improvement.

i There is a ſpecial intimacy between Chriſt and ſaints: he will ſhew them his ſecret, which angels deſire to peep into, Pſal. 25. 14.

k Much more then wine thy love we mind
With joy moſt pure it glads our heart,
More we think on thee more we finde,
Thou by the upright loved art.

5 l I now deformed am, and black,
As black as *kedars* tents by name,
Afflictions great, and ſin (alack)
Hath brought me to confeſs the ſame.

m Yet daughters of *Jeruſalem*,
Like to the curtains bright and fair,
Which once ſurrounded *Solomon*,
I comely am through Chriſt as they're.

6 n With evil eye behold me not,
Though beauty mine be turn'd to ſtain,
The ſuns hot beams hath caus'd this ſpot
And time will wipe it off again.

o My mothers children angry were
To keep the vinyards (when they ſtept
Aſide;) they made me (oh ſevere)
p Therefore my vineyard is not kept.

7 q Oh tell me where thy flock doth feed
Thou whom my ſoul doth dearly love,
r Where they lie down i'th days of dread
When ſcorching heat their faith doth prove.
s For fear leſt I ſhould go aſtray,
After the flocks (to turn aſide)
Of thy companions in the way
Thy faithful followers never try'd.

8 t If thou know not that art ſo fair
My word and ſpirit ſhall thee guide,
u Thy tender kids them take with care,
And feed the ſhepherds tents beſide.

w Go thy way forth, get out with ſpeed
From all falſe ways and worſhips go,
To th' footſteps of the flock take heed,
Conform thy ways, their ways unto.

k *Chriſt is the object of a Chriſtians joy: a divine contemplation of Chriſt, begets divine affection unto Chriſt.*

l *A ſenſibleneſs of deformity works deep humility, ingenious confeſſion.*

m *The ſaints are beautiful through grace; without ſpot through Chriſt, yet their glory is within.*

n *The Churches diſcolorings laſt not always: 'tis but for a moment in wrath the Lord hides his face, therefore divide not, deſpiſe not enemies, diſpare not friends.*

o *Friends degenerate, do often if not always turn the moſt implacable enemies.*

p *The Churches devaſtation gives cauſe of ſad complaints.*

q *A ſenſe of ignorance and weakneſs drives to Chriſt for ſtrength and direction.*

r *Chriſt is a Chriſtians ſweeteſt ſhade in the hotteſt perſecution.*

s *Chriſts ſheep are careful to follow him* John 10. *and fearful of falſe teachers and corrupt and falſe aſſemblies.*

t *They that abaſe themſelves ſhall be exalted and they that ask ſhall receive directions,* Mat. 7. 7.

u *New converts are as meek lambs* Joh. 10. *gathered into flocks, muſt keep from thoſe folds Chriſt hath not appointed.*

w *We muſt follow the faith and good works of thoſe before us, and make their pattern our example.*

9 x Much

9 a Much like to *Pharaohs* chariot horses
My love, my dear, I thee compare
Who goodly are, and keep their courses
Through me thou 'rt as choice as they are.

10 Thy cheeks with jewels thou dost deck
A sight most comely to behold,
2 And thou hast round about thy neck
Chains, that are wrought of purest gold.

11 a Both father, son, and holy Ghost
Will make for thee borders of gold,
With studs of silver; things that most
Will make thee glorious to behold.

12 b That I may please the King full well
When at his table he sits there,
My spiknard shall send forth its smell
In love, in mercy, praise and prayer.

13 My welbeloved is to me
(For mine he is, and one we are)
c More sweet then bags of mirrh can be
Or precious gums or things most rare.

d In darksome night, in time of fear
When others leave him, yet will *I*
Twixt my brests lay him, because there
Within my breast he loves to lye.

14 Much like the clustring camphire-tree
In *Engedi* her vineyards grows,
My welbeloved's such to me
Vertue from that more from him flows.

15 f Th' art fair my love thy comeliness
Doth far exceed the brightest day,
Doves eyes thou hast: not wantonness
But chastity they do bewray.

16 g Behold beloved thou art fair
Yea and most pleasant to be seen

x *The Church of Christ is orderly powerful and speedy in executing the good pleasure of Christ her head.*

y *A conversation becoming the Gospel is the Churches duty and onward beauty* Phi. 1. 19. 1 Pet. 3. 3. 4.

z *The Church observing Christs appointments, is not enthrald thereby, but in glorious freedome.*

a *The three and yet but one, are ingag'd by promise to make the Church very glorious through divers precious spiritual Gospel endowments.*

b *True grace is not idle, cannot be hid but is powr'd out like the sweetest perfume or most pretious oyniment; in our solemn approaches to God; to the pleasing of him greatly: and the good and benefit of our brethren.*

c *Nothing can be more sweet then Christ to that soul that once tasted how gracious the Lord is.*

d *The greatest troubles were of times and things, cannot draw a Christians love from Christ, but still in his heart he hath his lodging place.*

e *The fruit received from Christ as redeemer is both abundant and full; durable, and lasting.*

f *A Christians holiness is his chiefest comliness, and Christ doth ever praise and delight in that grace which himself bestows.*

g *A soul enriched decked and beautified with grace from Christ cannot but be affected with praise and delight in him, who is the fountain and welspring of all grace.*

With thine no beauty may compare
h Also our fruitful bed is green.

17 i Our glorious house is very strong,
The beams thereof sweet Cedar tree
The rafters firr; both lasting long
And stand it shall, though shaken be:

h *Where Christ conjoyns in spiritual union great increase follows thereon.*

i *The Church of Christ which is the house of the living God is both firm and stable, buils upon the rock, and cannot be moved to decay.*

Chapter II.

1 I k Am the rose in *Sharon* grows,
Decking each heart that doth me wear,
And lilly white, pure sweet and bright:
l In lowest valleys am found there.

2 m As lillys fair, when found they are
Among the thorns by thorns are rent:
Yet them exceeds as lillys weeds,
In beauty, bravery, sweetness, sent.

So my love she: must galled be
With vexing thorns which her surround,
n Yet she's alone: and like her none
Amongst the daughters can be found.

3 o Him I love best, excels the rest
Of all the sons; though ne're so good,
As apples do; the fruits that grow
Upon the wild trees of the wood.

p When I am spent: what great content
I take to sit me down and rest,
Under the shade, which he hath made
For weary souls, and sore opprest:

q How various are the fruits so rare
That on this living tree still grows?
Their vertu's much; there is none such,
The sweetness he that tasteth knows.

k *Christ describes his glorious excellency, which the worldling despises but is owned and honoured by the godly.*

l *The heart of the humble and lowly person is a fit habitation for Christ.*

m *The way to heaven is a thorny way: sin affliction and wicked men are always as thorns in the sides of the godly.*

n *The spouse and true Church of Christ excels all other assemblies in grace here; and shall exceed them in glory hereafter.*

o *Nor angels nor men comparable to Christ, he is the only one that surpasses all other.*

p *Christ is a Christians sweet refreshment, when most weary and heavy loaden.*

q *Every true believer by a living faith doth pluck from this tree of life both remission of sin, sanctifying grace, inward peace, and the comforts of the holy Ghost flow in continually.*

4 r He

2 He did me leade my soul to feed
With his fine dainties, choice and rare
Into the place: of sweetest grace
Where purest joys and comforts are.

3 For to protect: and me direct
His banner o're me is display'd
When strength abates it animates,
None fighting under it are dismayd.

4 Let thy comforts be my supports,
With flagons fill me overflow,
With apples stay me from decay,
That on the tree of life do grow.

5 Why, there is need, my heart doth bleed
Thy love it gave my heart the wound,
And wounded I love-sick do lie,
To cure me none els can be found:

6 His left hand's layd under my head,
To bear it up each day and hour;
And he doth cover me all over,
With his right hand of love and power:

7 Churchmembers all, both great & smal
I charge you (as you'l answer me)
By roes and hindes: or any kindes
Of things besides, that lovely be;

That my dear love ye do not move,
Provoke, stir up, nor's spirit greive
By evil ways: nor till he please
Awake him not but still believe.

8 y Lo he appears: my soul now hears
The voice of my beloved one,
9 z Loe he doth come my foes to doom,
And judge them to perdition.

He leaps in hast: and skips full fast
Ore hills and mountains in his way
When he will save: no let be'l have
Nor enemy to make him stay:

1 *Christ in and through his holy appointments affords gracious souls sweet refreshment, thereby filling the heart of every true believer with joy and comfort.*

3 *Christ doth guide preserve and incourage all his servants in what he requires at their hands, though they meet with never so many difficulties in the performance.*

4 *The comforts of Christ are full, satisfying, and yield the greatest refreshment to the thirsty soul, broken in heart, and languishing spirit.*

5 *The glorious excellencies, transcendant beauty, and unparallel'd love of Christ, doth so deeply strike and wound the heart of a Christian, that nothing can cure it but the injoyment and possession of Christ himself.*

6 *The dear embraces of Christ, his vehement affection and almighty power is the preservation and restoration of souls, when sinking, or falen into the lowest state.*

7 *Each gracious soul will be very careful of displeasing Christ, and use all lawful means to prevent the sins of others and stir them up to their duty.*

8 *Christs sheep know his voice from a strangers, they hear and follow him.*

9 *When Christ will save his people and destroy his and their enemies, he will be both speedy therein and successful.*

9 a No roe can be more swift then he,
No hart though young can run so fast;
b He stands and calls behind our stalls
Knocking to let him in at last.

c Oh do not sin: for he looks in
As at a window he espies
What we are doing, while he is shewing
Himself so plain to open eyes.

10 d My best belov'd, with mercy mov'd
Seeing me sluggish and secure,
And in my minde to sin inclin'd
(A thing his grace cannot endure);

e He calls and crys to me, arise
My love my fair one come away,
Forsake thy rest: vain things detest,
Make hast and have no longer stay.

11 f The winters blast is gone and past,
Tempestuous storms no more arise,
Gods wrathful shours no more he pours
On freinds but on his enemies:

12 g the flowrs appear shew summer's near
h Each chirping bird doth sit and sing,
The turtles voice doth make a noise,
All which bespeak a glorious spring.

13 The figtree puts forth her green shoots,
Her unripe figs are sweetned well
The vines also do dangling grow
With graps that give forth a good smell.

Each token says that summer days,
Are hasting on without delay,
i Wherefore arise: from worldly toys
My love my fair one come away.

14 k Now oh my dove, what can thee move
Sith thou art in the secret stairs,
And rocky clifts: free from the drifts
And storms of foes, and other fears.

a *The Lord Christ is both ready and present in time of trouble.*

b *He wayes to be gracious.*

c *And takes a strict survey of all things done whether good or evil.*

d *The best of Saints have an aptnes to and sometimes are found upon the bed of security.*

e *The voyce of Christ, and his gracious call doth strongly move a sleepy soul to arise from sinful rest to have communion with himself.*

f *No affliction nor prosecution should keep from Christ for they are but for a moment, of no continuance.*

g *The hearts of men are like barren earth, till planted by the spirit, and sown with grace, then they are fruitful.*

h *There is a time to mourn & a time to rejoyce, Saints know it, and in due season warble forth Gods praises.*

i *though men be unwilling to come yet Christ is not weary to call to them over and over by many moving arguments, to come to him.*

k *Christs spouse is both harmless, and pure neither without prosecution, nor then without a hiding place in God.*

The

The barb'rous foes do thee inclose,
And thou lyest hid in secret place
Yet let me hear thy voyce in prayer:
m And see the beauty of thy face.

For there's no creature hath a feature
Like thine, so comely to behold
Thy praying voice: it hath a noise
More sweet, then by words can be told.

15 n The foxes take: that spoyl do make
Upon our vines: for every tree (care
Young grapes do bear: and with great
Such tender plants preserv'd must be.

16 Mine my love is: and I am his
My all on him I will bestow,
q He rests and feeds: not among weeds
But where the purest lillys grow.

17 r Whilst it is night: and till the light
Of day do break, & it grow clear (shrouds
Whilst shady clowds, the brightness
Till they disperse and thou appear.

s Be like a roe, young hart or doe
On mountains where divisions are,
Turn dearest one, and be thou known
Of me to take a special care.

l *Faith & prayer the best prattise, & very requisite in time of affliction.*

m *Good works joyned with prayer and a conversation becoming the Gospel is acceptable to, (and lovely in the eye of) the Lord Jesus.*

n *Those that hurt the Church by fraud or force, doctrine or manners, ought to be reproved, punished.*

o *The weak and infirm in Christs Church must be cared for, for they are equal with others in his love and Favour.*

p *Every true Christian is given up wholy to Christ, and by faith makes Christ his own.*

q *Christ is much delighted, with the sweet and beautifying graces of his people.*

r *Till Christ the sun of glory, break in upon a soul it sits in darkness and shadows of death.*

s *The true Church begs Christs speedy and special presence to support her under all her pressures, and to put an end to all differences.*

CHAP. III.

1 t WHen I had lost the present sight
u Of him whom my soul loveth
I sought him in the darksom night (best
His absence gave me such unrest,
I sought him, and must seek him still
be found at first he seldome will.

t *Carnal security will give Christ cause to withdraw and hide himself.*

u *True love is always working and puts them upon to seek for Christ when withdrawn.*

2 x I will arise up from my ease
And seek my love in every street,
y From thence I'le pass to the broad ways
To seek him where the assemblies meet.
I sought him there, to please my mind
But seeking there, him could not finde.

3 Thus restless I still wandring was
z Till by the watchmen I was found,
As they along the City pass
Tending their watch walking the round,
To whom I said, (for grace did move)
Saw ye him whom my soul doth love.

4 a No answer good they gave to me
Direction from them I had none
How my soul satisfi'd should be
But when I left them, and was gone
Away from them a little time,
I found him that was wholly mine.

5 When I of him fast hold had caught,
Again I would not let him go, (brought
c Till my late-found dear love was
My mothers dwelling house into,
And till my souls most secret place
Were lodging chambers for his grace.

6 * Ye daughters of *Jerusalem*
I charge you have a special care,
(By roes and hindes and each of them
Or other things that lovely are,)
That ye wake not by wicked ways
Nor stir my love until he please.

7 d What glorious one, oh who is this
Like smoaky pillars doth ascend
Out of the desart wilderness
Sure 'tis my love, my dove, my freind,
e Who's all perfumd (as it is meet)
With mirrh and frankincense so sweet.

w *False Christians are not easily restor'd, and those then do desire Christ do not quickly see the light of his countenance shining upon them.*

x *That soul that makes Christ her beloved, will rise and rouze up to seek him without delay.*

y *Christ is not always found in those places that men seek him in, yet must we not leave to seek him in any of his appointments.*

z *Sometimes gracious soules wanting Christ desinquire for him of those that know not how to direct to him.*

a *We must leave men and their devices and wayt upon the Lord in his own ways, and he will soon discover & manifest himself gracious to us.*

b *We must hold what we have of Christ, stand fast in that liberty wherewith Christ hath made us free.*

c *A Christian desires to enjoy Christ in the inner man mostly: and to set his goings in his sanctuary also.*

* *Every true Christian hath a care lest he should offend Christ, and will use his best endeavour that others also do neither provoke nor displease him.*

d *Those souls delivered from a lost and bewilder'd estate by Christ their redeemer, must needs rise up heaven-ward in fervency of spirit and dear affection.*

e *The prayers praises and all the spiritual sacrifices of Saints are exceeding sweet when perfumed by the intercession of Christ the mediator.*

7 f Behold

7 Behold the bed, that bed of his
The great and mighty *Solomon*,
Each gratious heart a lodging is
For him to take his rest upon.
8 These valiant *Israelites* and stout
Compass this princely bed about.

9 As valiant so they many are
They all hold swords within their hand,
Skilful likewise expert in warr
Their enemies for to withstand,
Each hath his sword on's thigh out right
Because of terrors in the night.

10 The Chariot which king *Solomon*
Did make was glorious to behold,
The wood the choice in *Lebanon*
Silver were pillars, and pure Gold
Did bottom it, things of great worth
The Churches glory to set forth.

A purple veil of crimson red
(Such bloody veils do hide our sin)
Was for a covering o'r it spread,
And flames of love pave it within;
This is ordain'd only for them
The daughters of *Jerusalem*.

11 O *Sions* daughters go ye forth
Leave sin and carnal vanities
And see the king of precious worth
Whose sight will fill and glad your eyes:
Behold the king of great renown
Hath on his head his glorious crown.

12 Who by his mother crowned was
On his heart-gladding marriage day
Now all his foes cry out alas
But sing ye friends that him obey;
For with the scepter of his power
His, and your foes he will devour.

e Each true believer beds his beloved in his bosome which is Christ Jesus.

f A Christians priviledge is to be kept by Christ, and he as a good souldier doth resist the adversary.

g God's people have many enemies to withstand and are always in danger to be surpriz'd, and therefore have need of skilfulness and courage.

h The Church of Christ excels in glory at the present, through Christs righteousness and a life without rebuke and blame in the world, they have a right to all now, for all is theirs, and shall be set in full and actuall possession hereafter of all those good things, which God hath layd up in store for them that love him.

i The faithful are cal'd out of sin, self and world, that so they may have the full enjoyment of Jesus Christ.

k Every gracious soul will put the crown upon the head of Christ, by a willing subjection unto him, suffering him to reign and rule over him, subduing his lusts, and overthrowing all that is as enmity against Christ within him.

l True believers are Christs mother and dear relations, their holy waiting as it were their glory and an honour to the Gospel, as it were put upon the head of Christ.

m When souls are spiritually conjoyned to Christ, and espous'd by faith and obedience, great are heavenly joys at that espousal.

Chap.

CHAP. IV.

1 BEhold th'art fair my love behold th'art fair
a Doves eyes thou hast lye veil'd within thy locks
b And to compleat thy beauty, thou hast hair
Resembles well the smooth and glistring flocks
Of goats, that from *mount-gilead* do appear
And grazing in due order are found there.
2 Thy teeth the instruments, (which food prepare)
Are like a flock of sheep, new clipt and shorn
c As they from washing come, white clean they are
And purg'd from filthiness, thee to adorn
With glorious beauty, and amongst them there
None barren is, but each one twins doth bear.
3 d Like to twisted threed of Scarlet red
Such are thy lips; the portalls of thy prayers
e And praises too, thy speech is garnished
With grace and sweetness, fitting gracious ears.
f Thy blushing temples hid with hairy fleeces
Like a pomegranate are, when cut in pieces:
4 g Thy neck the glorious embleme of thy power

a *The Church of Christ is knowing, chast, comely and pure, and so keeps her self that he may delight and take pleasure in her.*

b *Saints graces within, where lyes most of their strength, and a holy well order'd comely conversation without makes them shine in the eyes of all beholders.*

c *Christs flocks or followers are fruitful, his branches bearing, sterrility and barrenness inconsistent with that spirit that makes them grow and increase in all the increasings of God.*

d *Our services done to God, are all acceptable, perfect and compleat, through the blood of Christ.*

e *Gracious speeches and words is comely for Christians, a holy language is their ornament, and others edification.*

f *It is required of Christians, and it is the property of all truly such to be humble, chaste and modest.*

g *That Christian that draws life from Christ by faith, stands stifly against all opposition, conquers all comes, catches every fiery dart of the devil, submits to Christs will and perseveres in his ways.*

Is ſtretched out to each beholders eye
Reſembling well the high and lofty tower
Of *David*, builded for an armoury
Whereon a thouſand bucklers fixed are
All *ſhields* of mighty men prepard for war
g Like to the twins of young and tender roes
Which among lillies feed & take repaſt
Not among filthy weeds, ſure like to thoſe
Are thy two holy breaſts, wherewith thou haſt
Nouriſht thy children, like a tender mother
That they in ſtrength of grace excell all other.
6 Now will I get me to the mountain high
Of bitter mirrh, and hills of frankincenſe
Till break of day and til the morning sky
Expell the dark and ſhady clouds from thence;
k There ſhall my gracious preſence thee attend
Until thy ſorrows in ſweet joy ſhall end.
7 Nothing offenſive no impertect ſtain
My eye ſees on thee (though ſome haply are)
My righteous covering always ſtands between
Thy worſt and me therefore I do declare
Thou art all fair my love and there is not
A blemiſh found on thee, nor any ſpot.
8 m Now come with me from *Lebanon* my ſpouſe
Amana, *Hermon*, *Shenirs* hils refrain,
For they that follow me can never looſe
But in their loſſes wil be found their gain.
n From th' Lyons dens and Leopards mountains flee

h *The Church of Chriſt hath within her ſelf like a tender mother both feeders and feeding, both two and wholſome, to nouriſh and ſtrengthen, all that are born in her.*

i *Chriſtians, till the everlaſting day ſwalow up their darkneſs muſt expect bitter as well as ſweet, through many tribulations they muſt enter in the kingdom of God.*

k *Chriſt will never leave nor forſake his in their forlorne ſtate, but will protect them, preſerve them, provide for them until he bring them to glory.*

l *Juſtification by faith hides all ſin, we are beautiful in him who is perfect beauty, holy, beloved and accepted in and through him who is holyneſſe, love, and accepted of the father.*

m *Chriſtians when cal'd to have communion with Chriſt willingly leave their greateſt, goodlieſt higheſt honours, profits, pleaſures for Chriſt, and in looſing all with and for him do gain much.*

n *He that walks with Chriſt hath his filthineſs cleanſed, his Lyon-like cruel nature changed, neither will he have any more fellowſhip with the workers in (or works of) darkneſſe.*

With sin, and sinfull bruits, canst thou agree.

9 o My sister spouse, oh what great influence
Hath thy eye on me like a piercing dart,
Thy faith or love, or both hath taken hence
From me to thee my ravisht vanquisht heart.
Besides, the chaines that have thy neck surrounded
Makes me complain my heart with love is wounded.

10 p My sister spouse thy love is wondrous fair
And in my eye beyond all imitation
The choicest wines, that ever were or are
Like thy love are not in my estimation:

11 q Thy oyntments smells so odoriferous,
The sweetest spice is not so sweet as those

11 r Thy lips drop like an honey combe my spouse,
Each open eare thy gracious words are filling
Beneath thy tongue honey and milke it flows
Much like a fountain pleasantly distiling.

12 s The garments pure that I have put thee on
Smels sweeter then the scent of *Lebanon*.

12 t Thou art a garden both for fruit and flower
My sister spouse a garden well inclos'd
And senc'd with walls of my almighty power
To keep thee from foes, to which thou art expos'd.

o *The grace of the holy Spirit working powerfully in and upon the hearts of Gods people carrying them out to a holy submission to Christs will and obedience to his commands doth beget in Christ unspeakable unparaled affection.*

p *Christ doth extoll and magnify the spirituall beauty of his Church, and her love to him is more acceptable then the choicest of things.*

q *Saints have received of the anoynting from the father, who by diffusion into all actions spiritual & civil makes them have a fragrant and sweet savour every where.*

r *The words of the Lord in the mouths of his servants, are not only pure, precious, and sweet in themselves, but also pleasing to God and profitable to them that receive them.*

s *Christs righteousnesse is the saints rayment, and spiritual clothing, who by faith puts it on, is of incomparable redolency, admirable sweetness.*

t *The Church of Christ is as a garden fruitfull, and delectable, beset with enemies on each side, yet encompast with the power and presence of Christ, so that they cannot waste nor spoyle it.*

v A spring shut up a fountain sealed casting
Up waters in thee to life everlasting.

13 w Thy plants an orchard of pomegranats are
Thy branches are a paradice of pleasure
All sorts of fruits most excellent and rare
Are found in thee without compare and measure.
Camphire with spiknard, oh what fruits are growing
There where my grace is always overflowing.

14 x There's spikenard sweet and cordiall saffron too
Mirh, aloes, calamus and cinamon,
All trees of frankincense in it do grow
Each thing it hath a precious operation;
Her spices choice for vertue & for worth
Nor man nor angels tongue can set them forth.

15 A garden full of fountains, precious pure,
y A well of living waters springing still
Each sinful sickly filthy soul to cure
And all are cal'd to wash and drink that will:
And as the streams do flow from *Lebanon*
So flows all streams of grace from Christ alone.

16 z Breath holy spirit on my garden now
That every spicy flower may bloome and spread
a For as the north-wind thou mak'st me to bow

u *In the Church of Christ there doth always rise up a fresh-spring of spiritual life and grace from Christ the head, to water and refresh it.*

w *These plants set by Christ, sanc'd by his power, and watered by his grace, cannot be barren but bring forth much fruit, by which the father is glorifyed here, and they with the father and son glorifyed hereafter.*

x *Christ out of his fulness, doth communicate freely, abundantly, and in divers kinds, his graces, to his Church, so that nothing can be wanting for his edification and comfort.*

y *Christ the living fountain set open for sin and uncleanness, is to be found in his Church, with grace in abundance, ready and willing to supply, succour, support and comfort every soul that waits for him.*

z *A gracious soul doth earnestly desire and much long after the powerful workings of the spirit of Christ, producing its divers, yet all glorious effects in the soul.*

a *Nor will expect solid sound comfort before some Gospel breakings, and spiritual castings down.*

And with thy southern gales lifts up my head.

b Come my beloved I have thee invited.
And eat the fruit in which thou art delighted.

8 *From Christ we have all, of his fulness we receive, we must therefore return him his own, for it is not ours or that from us, but his own, and that which proceeds from himself that is acceptable to him.*

CHAP. V.

Ver. NOw I am come my spouse
Into my garden gay.
Thy call it did me rouse
I hear when thou dost pray;
It doth suffice. (gave
b I gather'd have that which I
My mirrh with spice.

c Oh with what great delight
My honey comb I eat
And feed my appetite
With sucking honey sweet:
And though the best
May fail, or fall: yet sincere, all
Of them are blest.

d My wine and milk together.
Being my delightful fare
I took and drunk; for neither
Of them that I can spare.
e Sure 't none offends
That ye eat such: with me drink much
That are my freinds.

2 f I sleep and slug; which makes
Me sorely to complain,

a *The prayers of saints are very prevailing, Christ is prone and ready to hear; no sooner can we call but we have our answer.*

b *Christ doth inable and impower his people to labour and bring forth pious, pure, precious fruits of faith, love, holyness; self-denyal and suffering for his sake, all very pleasant unto him.*

c *No comb of wantingness, weakness, imperfection in grace or duys, can harm the saints while there is the honey of sweet sincerity and truth of grace to be found.*

d *As wine and milk are to us, so the pure, holy, sincere services of saints are unto Christ.*

e *Christ prepares his table, sets on his spiritual dainty's, invites his friends; and feasts their souls with his fat things in great abundance.*

f *A gracious soul is ever sensible of its security and will ingenuously confess it.*

g But yet my heart it wakes
Though lust would it restrayn.
b His voyce doth move
Who knocks and says, clear thou my ways
My spotlesse dove.

i Oh let me enter in
And lodge within thy breast
Ingratitude's thy sin
Receive me as thy guest.
k For my head's fill'd
With dews of wet, and vapours great
Cold night doth yeild.

l I am disrobed quite,
And may not take the cold
My feet are washen white
If I rise they'le be fould;
I'le take my ease (drifts
Sad are the shifts: when fleshly
Are flesh to please.

m My well-beloved put
His hand in at the door
And opened what I shut
That kept him out before.
n (O rare effect) (love
My bowels move: for my dear
And my neglect.

o When I did rise and stir
To open to my dear.
My hands did drop with mirrh
That on the lock was there
who 'f grace partake (deavor
Those fouls will never want en-
When once awake.

g *Findes an opposition between flesh & spirit: the part regenerate and wakfull heare is always working upwrd towards Christ; though lust and the part unregenerate would refrain.*

h *Christs sheep both know and hear the voice of Christ which doth powerfully awaken and rouze up the sloathful sleepy soul.*

i *When Christ begs and sues for admission he gives power to open, it is then the wisdom and duty of every Christian to let him in.*

k *The more and greater things Christ hath suffred for us, the greater obligation lyes upon us to love and serve him, and the greater is the sin to refuse and neglect him.*

l *Man is apt to frame vain excuses, and cast in small obstructions to prevent the kindly entertainment of Christ, though the chiefest of ten thousand, and none so worthy to be received.*

m *When Christ puts forth his spiritual power, he breaks in sunder the strongest bars, sets wide open the closest heart, and makes way that the king of glory may enter in.*

n *The more a soul feels and discerns Christ in his most inward workings, the more it is inflam'd with love to Christ, less love to self, and greif for former failings.*

o *Where there is true repentance, that soul is rouzed up from sleepy security, and is found readily and graciously acting the thing that is good.*

6 p I opened now in hafte
it was no time to ſtay,
But now the time is paſt
My lover's gone away;
A juſt reward (woo'd
For he that ſu'd: and beg'd and
Had no regard.

q But when I heard him ſpeak
My ſoul did melt away
That heart with grief muſt break
That ever ſaid him nay.
r I ſought in vain (nys
My prayers and crys, he ſtill de-
To entertain.

7 The watchmen they are found
Of whom I look't for ayd
They ſmote me and my wound
By them was deeper made:
Each one of thoſe (friend
That did pretend: to be my
are turn'd my foes.

8 The keepers of the walls
They took my vail away,
What miſcheif them befalls
That err and go aſtray
Alack alack (ſhame
How ſoon our fame, is turn'd to
When we draw back.

9 u *Jerus'lems* daughters ye
That loving be and kinde
Who ſeek in the right way
That you my love may finde;
w I charge ye when
Your hearts deſire, aſcends in fire
To minde me then.

p *Chriſt being ſlighted and neglected withdraws his ſpiritual preſence and ſo leaves a ſoul in darkneſs and miſery.*

q *A refuſing the ſweet and gracious words of Chriſt, when ſeriouſly conſidred will break the heart with ſorrow.*

r *Thoſe that ſtop their ears when Chriſt calls unto them, they ſhall cry and call (yea his own dear ones for a time) and not be heard.*

s *When men turn aſide from God they lye open to many miſeries, amongſt the reſt to be perſecuted both by words and actions of thoſe that otherwiſe ſhould be friendly, favourable, helpful to them.*

t *Sinful ſecurity breaks the Churches ſtaves of beauty and bands; robs her both of her glory and defence, expoſes to great ſhame and miſery.*

u *Under ſpiritual deſertions, there is want of conſolation, 'tis a mercy to have the faithful to pray for us, and our duty to call in for their help.*

w *Love and zeal warm the heart, the prayers of the faithful are fervent, and ſo avail much.*

x Oh

10 Oh tell him be ye sure
That I am sick of love
My heart cannot endure
Unless his bowels move;
For though I were
To slumber bent, and negligent
My heart's sincere.

9 Why what is thy belov'd
More then another is
That thou so much art mov'd
For this absence of his?
Why dost so charge?
Is he of worth, then set thou forth
His praise at large.

10 My wel-beloved then
Which ravisht hath my heart
Chief of ten thousand men
Is glorious in each part;
A mixture fine
Of red and white, to breed delite
In him doth shine.

11 His head whereon he wears
And's glistering crown doth hold
In glory it appears
Much like the finest gold:
His locks together
Are bushy set: as black as jet
Or ravens feather.

12 a As are the eyes of doves
In springs that take delight
So are his eyes who loves
No evil in his sight;
His gentle eyes
With milk are wet: and even set
Impartiall-wise.

x *A gracious soul languishing in love to Christ; grieves for former neglect, longs to be sensible of reconciliation to Christ, calls and cries to the faithful to present in prayer its sad condition to him.*

y *The more a Christian knows of Christ the more he desires and longs to know him, and therefore enquires of those that have experience what beauty, loveliness, excellency, glory, and worth, they see, know and have found to be in him.*

z *Those that are affected with Christs spiritual glory; and have tasted the sweetness that is in him; are fittest to describe it to others, and will fully and freely communicate what they know, feel and are affected with; that others may love and admire him as themselves.*

a *Christ is meek, humble, holy, perfectly pure, who cannot look on sin with the least allowance, teaching us hereby, that so we should we be in this world.*

13 *b* His cheeks much like the
Or beds of spices are (bowers
The sweetest of all flowers
With his may not compare;
c His lips distills (can err
Sweet smelling mirh: sure none
Whose heart it fills.

14 *d* His hands like to gold rings
Set with a precious stone
The choycest of good things
He freely gives his own:
e His belly much (dight
Like ivory bright: with saphirs
And heart is such.

15 *f* His legs his feet and thighs
Like marble pillars are,
Whereon such strength there lies
None may with it compare;
And more behold,
His feet are set: in sockets neat
Of finest gold.

g His countenance whereon
To look doth dim the eye
Is like to lebanon
Sweet, glorious, comely, high.
It doth excell
The cedars tall: and also all
That tongue can tell.

16 Most gracious are his words
That from his mouth distils,
Great comfort it affords
Each gracious heart it fills.
i my whole desires
He is alone: and there is none
My heart so fires.

b The face of Christ is transcendantly comly, blest are all such who live in the light of his countenance, and whose souls are sweetned and delighted with his presence.

c The words of Christ have a distastful relish to the misled sinner, but to the obedient believer are pure & precious, being hid in his heart, preserves it from all rottenness, corruption, sin and filth whatsoever.

d Christ is alway ready abundantly to supply the wants of his people, and to help them by his power in time of need.

e Christs Compassions are great to all, and his heart is most affectionately set upon his own humble and holy ones.

f Christ by his almighty power hath overcome and vanquisht all for the good and sakes of his, and they shall vanquish and overcome all that oppose them by the same power of the Lord Jesus.

g The spiritual glory of Christ surpasses all glory; beheld only by those whose eyes are open'd to look into those abstruse and hidden things of the Gospel.

h Every word proceeding from the mouth of Christ was a word of grace peace and comfort, and sweeter then the honey comb.

i Christ in every part absolutly perfect, or the rare and excellent perfection of Christ, is all that a gracious soul can desire, ravishing the heart of a true believer.

CHAP.

CHAP. VI.

1 a WHere is he gone, faireſt of women
Where's thy beloved turn'd aſide
Do not deny, our company
In ſeeking him who is our guide.

2 b My dear love he, is gone to ſee
c The gardens where he doth delight
And much rejoyce, i'th beds of ſpice
And gathering the lillies white.

3 d Mine my love is: and I am his
(What comfort from this union flows)
e He reſts and feeds: not among weeds
But where the pureſt lillys grows.

4 f Thy beaury bright: is like (in ſight)
To royal *Tirzah* of great fame
Thy comelineſs is nothing leſſe
Then is the fair *Jeruſalem*.
g Thou terrifi'ſt thine enemies
And makeſt them full ſore afraid
As armed men: do others when
Their banners be in feild diſplay'd.

5 h Now turn aſide: my lovely bride
For with thy eyes I'm vanquiſht quite
And conquer'd I: do wounded lye
With that which is my hearts delight.
i Thy well-ſet hair: that mad'ſt thee fair
Moſt fitly I may it compare
Unto the flocks: that on the rocks
And monnts of *Gilead*, grazing are.

6 k Thy teeth appear, like ſheep when th'are
New waſht and clipt and even ſhorn
'Mongſt whom there is no barrenneſſe
For each one of them twins have born.

a *A powerful and plain deſcription of Chriſt drawn out to the life in truth and reality is of great efficacy, or Chriſt powerfully preached to the hearts and conſciences of men is of great force to draw them out to enquire and ſeek after him.*

b *Thoſe that have found Chriſt themſelves, are very free and willing to inſtruct thoſe that are deſirous to ſeek after him.*

c *Chriſt is much delighted in Chriſtian aſſemblies, where their perſons are holy, their ſervices are ſweet and ſpicy.*

d *Every true Chriſtian is reſign'd and wholy given up to Chriſt, by faith makes Chriſt his own with all his benefits.*

e *The Lord Chriſt takes great pleaſure in the ſweet pure and lovely graces which he himſelf beſtows upon his people.*

f *Great is the glory riches & honour of the Church of Jeſus Chriſt.*

g *The Church of Chriſt in right order, and daily obſerving the ſame, thereby is and becomes a terrour to all that hate her on every ſide.*

h *Jeſus Chriſt doth yield up himſelf as one captivated by, and to the faith of every true believer.*

i *See, chapter 4th ver. 1.*

k *See chap. 4. ver. 2.*

7 l Thy temples bright: (are like in sight)
To a pomgranate cut in peices
And thou dost cover them all over
Within thy locks and hairy fleeces.

8 The queens that be: ate full sixty
And fourscore Concubins in count
The virgins fine: that with them joyn
All numbers farr they do surmount.

9 m But my dear love and spotles dove
She is but one the choyce alone
Of her dear mother and there's no other
That did for her in travail groan.

n When they beheld her that exceld
Both daughters queens and concubines
Themselves did raise to bless and praise
Her, that so much in glory shines.

10 o Oh who is shee that we do see
Like to the morning looking bright
Fair as the moon which light full soon
Expels the darkness of the night.
The sun so clear doth not appear
More glorious and beside what's said
p She terrifies her enemies
As armies do with flags displayd

11 q I went to see the fruits that be
I'th vallies and the gardens too
The fruitful vine to flourish fine
And the pomgranates bud and blow.

12 Such was my care that ere aware
Like th' chariots of *Aminadab*
My soul did drive me for to strive
To express the love I ever had.

13 r If thou hast been inclin'd to sin
Return, return oh *Shulamite*
'Tis bad to stray worse there to stay
Return we dearly thee invite.

l *See chap.* 4. *ver.* 3.

m *Believers though of never so many persuasions, yet are all one in Christ Jesus, should labour after oneness amongst themselves, and preserve the unity of the spirit in the band of peace.*

n *The spiritual glory of Christs Church bespeaks her blessedness, is worthy of admiration and praise from all others.*

o *The Church of Christ in all states hath a spiritual brightness, sometimes more dim, sometimes more clear, and shines more and more unto the perfect day.*

p *See ver.* 4.

q *The Church of Christ is his garden in which he is a sanctified delighted much with the good fruit brought forth thereby, hath a special eye over her, looking for her fruitfulness, growth and increase.*

r *The best for want of care and watchfulness may slip and fall, but it is both their duty and property to return from evil when rowzed up and cal'd upon.*

s What

What would ye see in me to be
Poor love debased *Shulamite*
But companies of two armies
Who with each other dayly fight.

s *The Church of Christ and so consequently every Christian is both lovely and humble, hath enemies fighting without, and two contrary parties opposing each other within.*

CHAP. VII.

OH princes daughter great
Heir to the king of kings
Thou gloriously compleat
a Appearest in all things.
Thy feet are shod
With Gospel peace that thou with ease
Maist walk with God.

b The joynts within thy thighs
Like jewels are and chains
All wrought in curious-wise
By th'cunning workmans pains
Each several joynt
Of my body doth supply
As I appoint.

c Thy navel firm and sound
That liquor wanteth none
Is like a goblet round
Refreshing every one
Whose hearts I raise
To pass the flood that shews my blood
For sins release.

d Thy belly like to wheat
With lillys white set ore
Affords most precious meat
In great abundant store
To be kept still

a *It is no small part of a Christians glory, to continue patiently in well doing, and for the same bear to and undergo all things imposed upon them.*

b *The Church of Christ a spiritual body, fashioned form'd knit & compacted together by the worker of all things, acting in all things according to his appointments.*

c *Blessed is he that believeth and is baptized: for he is washed from his sins and shall have life everlasting.*

d *The ordinances of Christ in his Church do nourish refresh sweet support, comfort and edify the saints, when spiritually, carefully, conscientiously they feed upon them.*

That

That all my Saints that be in wants
May feed their fill.

3 e Thy brests are like two twins
Of yong and tender roes
From whence because of sins
Rivers of comforts flows
To souls oppress
For ther's no other but thou their mother
Can give them rest.

4 f Thy neck that shews thy power
Being freed from slavery
Is like an Ivory tower
Rais'd up most strong and high
(Sins cruel bands
Are like a yoke but they are broke
By Gods commands.)
g Thy eyes that give thee light
Transparent are and clear
Like to the fishponds bright
In *Heshbon* that appear
Close by the gate
Of *Bethrabbim* where men go in
And out thereat.

5 h Thy nose is like the tower
Of *Lebanon* so high
From whence the foes great power
From *Syria* men did spy
Thou cry'st arm arm
Least enemies when they do rise
Should do thee harm.

6 i Thy head that ruleth well
The rest of thy body
Is like unto *Carmel*
In glorious dignity
Thy hair also
Upon thy head like purple red
Doth neatly grow.

e *See chap. the 4. and ver. 5.*

f *Those whose souls are freed from spiritual slavery and bondage by Christ Jesus, become powerful, and able to do or undergo whatsoever he calls them unto.*

g *See chap. 4. and ver. 1.*

h *The Church of Christ is of a discerning spirit vigilant and watchful, truely foresees the evil and in a prudent way delivers her self from it.*

i *Christ is the head of his Church he both rules and governs her, is also her defence and glory.*

k The

k The beauty which thou haſt
It doth me captivate
That I am held full faſt
In a delightful ſtate
Of ſweeteſt pleaſure
Each ſight of thee affecteth me
Above all meaſure.

l How fair art thou my dear
For pleaſure of each kinde
Such beauty any where
I yet could never finde
I muſt admire
Thy comelines: which I profeſs
My heart doth fire.

m Thy ſtature's like the tree
Whereon the palms do grow
That flouriſhing will be
Though men will keep it low
Like grapes well fild
Thy breſts are ſuch: and comfort much
To ſouls they yeild.

n To th' palm-tree I will go
For it is my decree
To comfort mine, and to
Protect and overſee
Each bough ſo green
I'le take and dreſs: that fruitfulneſſe
May there be ſeen.

o Like cluſters of the vine
Now ſhall thy breſts be ſuch
There is not one of mine
But fruit is yeelding much
They do abound;
In heavenly grace: that have my face
And favour found.

k *The ſpiritual glory which Chriſt hath put upon his Church, is a thing that holds him in continual delight, and greateſt pleaſure.*

l *Chriſt ſtill affected with the Churches beauty continues or rather renews his praiſes of her.*

m *The Church of Chriſt holds faſt what ſhe has received; will grow in grace and ſpiritually flouriſh, though adverſarys riſe up againſt her to depreſſe, keep down or root her up.*

n *Chriſt being aſcended on high will have a ſpecial eye to his Church; preſerve her from evil, comfort in and under her trouble and make her abundantly fruitful in good.*

o *Thoſe cannot be barren but abundant in all good fruit over whom Chriſt hath a ſpiritual eye with whom he is in ſweet Communion.*

p Thy nose like apples sweet
Doth send it's smell abroad
Great fame is for them meet
That watch the flock of God
Their memory
It shall be blest: when they in rest
And silence lye.

q The pallate of thy mouth
Is like the purest wine
Thy words are for thy growth
And edifying mine
It glads their heart
And doth enlive; like wine revive
Them in each part.

r How efficacious then
Are words thou givest forth
They please me and all men
That tast their precious worth
Their power is much
If men digest: what's soundly prest
Their souls to touch.

s For it the sleep doth break
Of those that sleepy are
Causing their lips to speak
In praises and in prayer
They'l publish soon
And tell abroad: the things that God
For them hath done.

t Now my assurance is
(From it i'le not be mov'd)
That I am wholy his
That is my best belov'd
And yet more see
His whole desire: which I admire
Is toward me.

p *Those that are faithful labourers in the Lords work shall not be without honour here and a great reward hereafter.*

q *Saints of all sorts have learn'd the language of* Canaan, *their mouths fild with words full of goodnesse, speeches gracious, tending to edify all that hear them.*

r *The word of the Lord is quick, and powerful; of a peircing dividing discerning nature so known to those that feel the vertue thereof.*

s *Those that have tasted of the good word of the Lord and felt the working power thereof will not cannot be be silent but declare to others; what God hath done for their souls.*

t *When souls partake of the sweetnes of Christs love, they are then carried forth to give up themselves to him, becoming wholy his.*

12 u Now come with me my dear
Let's go into the field,
w The fruit, that's gathe'rd there
Doth great contentment yeild
x Let's lodge and rest
In places poor: for they full sure
By thee are blest.

12 y Oh let us rise betime
And to the vinyards go
Much sleeping was the crime
That made my heart full wo
Let's up and see. (vines
(Though some repines) whether the
Flourishing be.

z Whether the grape so young
And tender be in growth
And pomgranate among
The other fruits bud forth
a There I am free
For to resigne: all that is mine
My loves to thee.

13 b The mandraks sweetly smell
And at our gates be there
Such things as most excel
And for thee ready are
Fruits of all kinde
That can be told: both new and old
Thou maist there finde.

c Which I lay up and save
As in a treasure
The choycest that I have
Is not too good for thee
None can me move
But had I more: I would it store
For my dear love.

u *Christ is a Christians best companion whose presence they beg and prize above all things else.*

w *Gospel fruit is most pleasing to, and acceptable to Christ Jesus.*

x *The poor low and humble in spirit, and places mean and poor are fit receptacles for Jesus Christ.*

y *Those souls that have miscarryed, and are once humbled for it, will be diligent for time to come.*

z *The stronger the Christians are and most indued with grace, the greater care will they have of those that are weak and tender in the growth of Christianity.*

a *All that the saints have or can do is too little for Christ; hence it is they resigne all they have unto him; who is worthy of more then they have or can give.*

b *The saints are always ready and prepared; with oyl in their lamps furnisht with all things excellent, to meet and entertain Christ Jesus.*

c *Saints do all they do for and unto Christ, have received of his fullnesse and return to him, and lay up for him as it is their duty, obedience thankfulnesse and love.*

CHAP. VIII.

1 a OH that thou werst, even as my brother dear
That suckt the brests, of her that did me bear
Where I should find thee, there I would thee kiss
And should not be despis'd a jot for this.

2 b I would thee lead, and bring thee to no other
But to the mansions of my own sweet mother
Thither full readily, I will conduct thee
c And there full readily, she will instruct me,

d There of pure spiced wine; I'le make thee drink
And of pomgranate juyce, for why I think
Thou well deserv'st to drink the sweet'st of all
Though some once gave thee vinegar and gall.

3 e Now that I may not want my full comfort
His left hand shall my feeble head support
To chear my heart, his right hand shall embrace me
That neither sin nor weakness do disgrace me
Such close embraces: I can tell by trying
They will revive a fainting soul a dying.

a *The Church of Christ is ever desirous Communion with him, do readily embrace him, cheerfully obey him, not mattering the worlds reproaches.*

b *Christians having found and layd hold on Christ, hold him fast, will not let him go: still desirous of his presence.*

c *The truths of Christ for instruction correction and comfort are.*

d *Kept and to be found in his Church every true Christian hath the pure juyces of faith obedience and love to please and delight Christ.*

e *Saints as they want and stand in need of Christs power to support and strengthen them: they may be assured to have and injoy in all seasons.*

4 f I charge, adjure, and do forbid all them
That are cal'd daughters of *Jeruſalem*
They ſtir not up my love, by wicked ways
Nor him awake until himſelf do pleaſe;
For whoſoever doth him ſo provoke
Muſt feel the force of his moſt angry ſtroak.

5 g Oh who is this, we cannot but admire
That doth aſcend; and riſe up daily higher
Out of the deſart forlorn wilderneſs,
Into a ſtate of happineſs and bliſs;
For ſhe both lies and leans, and ſtill depends
Upon her beſt belov'd as ſhe aſcends.
She reſts, ſhe rowls ſhe hopes, on him ſhe ſtays
That her upholds, and keeps in all her ways

6 h When thou waſt ſal'n my ſpouſe; I pittyed thee
And rais'd thee from under the apple tree
There did thy mother, bear and bring thee forth,
In ſuch uncleanneſſe as my ſoul did loath;
But through my blood and paſſion, thou and ſhe
From ſin and death, are perfectly ſet free.

6 i Now ſith thou haſt, for me ſo great things done
My heart thou haſt, for everlaſting won;
And now I beg and pray, dear love to be
Yet more aſſur'd; how well thou loveſt me

7 k And therefore ſet me as a ſeal is ſet,
Upon thy heart that thou maiſt not forget
Thy kindneſs to me and t'free me from harm

f *See chap. 2 and 7 ver.*

g *See chap. 3 and 6 ver.*

h *By Jeſus Chriſt all his are ſpiritually raiſed from a dead and filthy ſtate to live a new life here and ſhall by him be rais'd again at the laſt day.*

i *Chriſts favours confer'd upon Chriſtians are ſtrong obligations to love and thankfulneſs.*

k *To be in, and upon the heart of Chriſt is the great priviledge, and earneſt deſire of every Chriſtian.*

Set me also, as seal upon thine arme.
l For why, the love I bear to thee my dear
It is for strength much like the king of fear
Whose deadly fatall stroak kills all; but I
If thou deny my suit for love must dye;
For like the grave that cruelly devours
And every living creature overpowers,
Such is the zeal and love within my brest
It quite consumes me, I can have no rest
The coals thereof; are coals of heavenly fire
Whose burning flames do mount my soul up higher
This works, this shines, this upward flys
This burning lyes, and lives when t'other dyes
7 m Though men and devils daily go about
Thinking to quench, extinguish and put out
This heavenly flame of love by often trying
By feirce affliction whether 'twill be dying
Though many floods and waters overflow it;
n The more they seek to quench the more they blow it
Into a perfect flame of love divine
To him, that loves not less, for ought that's mine.
o Such is the strength of love, and more behold
Not pearls nor precious stones nor purest gold
Can force or flatter me to be disloyall
My love is stronger and can bide the tryal

l *That true divine spiritual love which is shed abroad in the hearts of the saints, is powerful, conquering, and of a durable lasting nature.*

m *There is no calamity misery or affliction, no persecution so great that can extinguish the fire of divine love to Christ Jesus.*

n *The more the Church of Christ is persecuted the more it flourishes.*

o *Where there is true love to Jesus Christ, it will make them to contemn, despise, yea to hate all things in comparison of him.*

It

It hates, it scorns, it loaths that mans great riches
Or substance of his house which some bewitches
To turn aside: yet though 'twere offer'd to me
I would condemn and put it away from me
So high is my resolve I do disdain
All things for Christ for whom all loss is gain.

8 Thus unto thee my love I have expresst
And yet with thee alone; it must not rest
I am constrain'd by it to make petition
For our poor sister whose yet low condition
Requires thy pitty for she is but small
And little too: having no breasts at all
To yeild refreshment: oh what shall we do
What grace desire; what furtherance yeild unto
Our little sister for whom 'tis our care
That she, and we at last, alike may fare;
Oh think upon her; do her not forget
She now is low but thou her time hast set
When thou wilt for her speak, and something say
To shew thy grace; in her appointed day.

9 If that she be a wall for so we would
Have her to be: then upon her we could
As on a firm foundation raise and build
Such palaces, as silver pure doth yeild
Let's her divide, from others by a name
And then increase her glory to her fame:
And if she be, or have a door which shows
The building perfected as each man knows

p *True love to Christ, draws out the heart to love others also, to pitty them, pray for them; and seek by all means their everlasting welfare.*

q *The Church of Christ hath a wall for defence, a door for entrance, admission and exclusion, is distinct from others by obedience to Christs laws and holyness: surrounded on every side with the never fading mercys and favours of God.*

Oh when we can but see her this compleat
Then will we compass her, with mercys great
Which will endure, and are more lasting farr
Then all, or any boards of cedar are
No gates, or strength of hell shall once prevail
To do her any harm: though they assayl
Her with great force: for she's the habitation
Of him that makes her gates; and wals Salvation.

10 Now I am grown; into a perfect wall
(Such growth all have, that hearken to Christs call)
My brests like towers, they are erected high
Others to help, my self to beautify.
Now I am knit unto the corner stone
My ground-work's sure, and cannot be o'rethrown.

11 From that time I found favor in his eyes
(Though once I was, like stones that men despise
When they among the rubbish lye unsquar'd
Such was my state, and so it with me far'd
But now being hewn, and squar'd, and polisht bright)
I am become so precious in his sight.

12 At Baalhamon, a fertile fruitful plot
A fruitful vineyard Solomon had got
Which vineyard he lets out unto his keepers
Which must be watchmen, and not drowsy sleepers.

1 *Christians are then both amiable and useful when grown well in grace being united by such unto Christ are stedfast, immoveable.*

8 *Men in a natural state are filthy impure unpolisht rough unfit to be partaking of the grace of God in Christ Jesus unto conversion and faith are most precious and so esteemed by him.*

12 *Those Christ employs in his vineyard ought to be both vigilant, diligent.*

And

And every one of them must yearly bring
Forth fruit thereof, a thousand silverling.
12 u The vineyard t'wich I have a proper right
It is my own and always in my sight.
w My watchful eye her wants shall still be spying
And when discern'd my grace shall be supplying
Those wants of hers: that she may fruitful be
x And in great measure bring forth fruit to me
Her blessing is prosperity and peace
And I expect and look for much increase,
Not for my self alone nor for my sake
y But fellow laborers, that pain do take
To dig, and plant and prune without regard
Unto themselves: sure I will them reward
If I a thousand do look for at least
Two hundred to allow them *I* am pleast
They shall partake o'th glory that is mine
And like the sun in brightness ever shine.
13 z O thou that in the gardens, hast thy dwelling
Regard this thing, which to thee I am telling
Thou hast companions, which do heare thy voyce
And thou must them instruct, for therein lyes
Thy duty to them: thou must set before them
The good and evil too, not Lord ore them
For they partake of the same precious faith

u *The Church of Christ, and so every Christian is Christs own and ought to be devoted wholy unto him.*

w *He hath promist his presence with his people and will make provision for them.*

x *To the end they may abound in Gospel fruit in good works.*

y *The labourers in Christs Church are blessed if faithful, for they shall have a great reward.*

z *The true Church of Christ and the pastours thereof teach and instruct others with saving doctrine and sound speech such as cannot be condemned.*

And what the one have, ſtill the other hath
a And furthermore, thou mayſt cauſe me to hear
Thy voyce alſo, in humble hearty prayer
It is a ſacrifice, right pleaſant, ſweet
And for the ſaints to offer it is meet
My ſoul alſo with it is much delighted
Remember how to it thou art invited.
14 b My ſoul dear love's impatient of delay
Make haſt, make haſt, and do no longer ſtay
Be thou for ſwiftneſs like the roe or hart
My only dear who on the mountains art
Of ſpicy pleaſures and all rare delight
That raviſh will the heart: and dim the ſight
Of all beholders from thoſe glorious hills
The ſweteſt pleaſures evermore diſtills;
While I am here below I am oppreſt,
Lord Jeſus quickly come, to give me reſt.

a *To be much in prayer is the duty of Saints, it is the precept of Chriſt, and pleaſing to him if they do ſo.*

b *Every gracious ſoul langs and prays for Chriſts ſecond coming in glory, that they may be freed from all that is greivous here & reign with him in heaven hereafter: amen, come Lord Jeſus come quickly.*

THE

THE BOOK OF JONAH IN MEETRE.

CHAP. I.

The Argument.

How Jonah's *sent to* Niniveh
But he withstood Gods call,
In turning off another way,
And's swallowed by a whale.

IN antient times as Scriptures do record
In *Isra'l* dwelt a prophet of the Lord.
Jona by name, son of Amittais youth,
To whom the Lord sent forth his word of truth,
He long had preacht to *Isra'ls* ten tribes
Converts them not, but gains their mocks and gibes;
Now God doth see by means they do not profit
When they should hear the word, they rather scoff it,

Their

Their hearts are hard, means makes them not amend
Another way God will their prophet send:
The light from heaven must not always shine
What God doth give he sometimes takes again.
When trees are barren, do not bring forth fruit
The gardener will pluck 'em up by the root,
When men have means for growth, but do not grow
God will not tarry but away will go.
When truth appears but truth men do not love
Nor means nor miracles, can truly improve
For their cheif good: their day is turn'd to night
And darkness covers them instead of light;
The means they had before God will remove it,
And give it those that better will improve it:
When by the means they do not bring forth fruit
Those shall have means that by the means will do't.
On mine embassage *Jona* thou must go
And hast away th'assirian city to
That is so great, so full, and of such fame
Through all the world: 'tis *Niniveh* by name.
And when thou comest there in herald-wise
Declare thy message, though they do despise
Both it and thee: list up thy voice on high
And like a trumpet, sound a fearfull cry
Against the city, lest it do not repent
And let it know, for what end thou art sent.
For why, I judge them not without a cause
The people are found breakers of my laws,
They have not lern'd to fear nor to adore me
Their wickedness and sin, it lies before me,
As *Sodoms* sins once cry'd lowd in mine ears
So *Ninivehs* before my face appears,
For which I will the city overthrow.
Commission now thou hast, see that thou go;
The greatest monarchs that the earth doth bear
Nor Citys of most fame that ever were
Nor might nor greatness gives immunity
But all expos'd to judgment just they ly;

Observation from Gods sending Jonah *to* Niniveh *out of* Israel *when he preacht but did not profit.*

Observation from Gods not sparing the greatest place nor persons.

If

If they minde not their maker for to know
Their makers minde is them to overthrow.
But *Jona* now as one amaz'd no doubt,
With this strange heathen news doth cast about
What course to take, that so he may not be
A bringer of this news to *Ninivee*;
For why, in *Israel* he had taken pain
And preached long; but's preaching was in vain
Doth those elaborate pains, convert no Jews
What hope is there that this unwelcome news,
This dreadful, direful sermon should finde place
Among the people of the heathen race
And if it should then God was gracious bent
And of the threatned judgment would repent
That so his reputation he must lose
Another way therefore the prophet goes.
When doubts arise and dangers stand before
Seeming to cross the way we should go ore
When at the stake our carnal interest lies
And self must suffer by the enterprize
How apt are we poor weaklings to suggest
Our own devices, not Gods ways the best.
Sin blinds mens eyes, now *Iona* thinks to flee
Out of his presence who doth view and see
Each step he takes: from his all-seeing eyes
He posts away; and unto *Tarshish* flyes
Having cast off obedience to Gods word
He steals away from serving of his Lord
Thinking that by this unadvised slight
To hide himself from Gods most peircing sight.
To a sea port or to a haven town
Iopa by name, this passenger went down,
At his arival there he quickly found
A ship prepared; fitted, ready bound
To *Tarsus* citty: there her voyage was
Thither the rebell Prophet thought to passe;
And that his passage might not be prevented
To pay his fare, aforehand hee's contented

Observation from Jonah's *turning aside because he thought God would not make good his word against* Niniveh.

Which having done he quickly goes aboard
To flee away from serving of the Lord,
When self sits uppermost and beareth sway
That selfish soul will quickly disobey
Gods just commands: and every holy test
For to promote a selfish interest.
No let nor rub that standeth in the way
Of erring man; when once he goes astray
From Gods command: but he with diligence
Will use endeavour, to remove it thence
What care he takes for fear his game be lost,
Although at last full dear it do him cost.
Now *Jona* hasts away, hee's under sayl
Looking each minute for a prosperous gale
Of pleasant winde to further his intent,
And quickly was thier ore whether he went.
But that great Lord whom *Jona* did displease
Sent out his winde and did a tempest raise,
A mighty tempest is upon the main
So that the ship the clouds do seem to gain:
Those milder streams are curl'd, rough and unkinde
And rage and swell by reason of the winde
The Ship it reels like to a drunken man,
The mariners they do all that they can
To lowr the top-sail, and take in the sails
Yet all they do or can nothing avails
For still the hideous tempest on them lyes
And to lose ship and all, now each man cryes.
How vain are we to think our counsel will
Take place: when we consult for to fulfil
Unruly lusts, and foolish fond intent,
Thinking Gods blessed will for to prevent
Then to our grief, our detriment and loss,
Such purposes, he'l quickly cross;
All mens endeavours then are at a stand
When they endeavour to bind up Gods hand
Or to divert the course of a just rod,
When streached forth by a displeased God

Observation from Jonah's *care and diligence to effect his carnal intention.*

Observe, from God's tracing Jonah *in his way of disobedience and rebellion.*

The

The seamen all are now full sore afraid
The strongest hearts of men may be dismayd
Fear with the smart of heavens chastizing rod
Drives every man to call upon his God:
Unto their heathen gods they make their suit,
Fear makes men pray, when nothing else will do't.
And now as men possest with dreadful cares
To save themselves and ship: they take the wares
And cast it over board; in hope their pains
May be rewarded in the use of means.

Observ. from the heathen Seamens praying in danger.

Some that confesse a God: no more God knows
Then did these heathen rude and barbarous,
Who in the time of their great misery
Do all confesse there is a deity.
But they that do confesse the true God must
Fear, love, obey, and always in him trust.

But where is *Jonah* all this dreadful while
The Seas do roar and rage and foam and boyl,
And whistling winds a fearful noyse do keep
Our *Ionas* gone aside the ship to sleep,
His sences are lockt fast, and conscience too
And neither wakes for all the seas can do.
A man would think no heart could now endure
But sin makes men most desperatly secure.

Observ. from Jonah's *security in time of a great danger.*

When into dangers men are plunged deep
They many times do fall full fast asleep
Lul'd in the cradle of security
Till their small threed of life be cut, whereby
They hold their lease, then they awakned be:
Eyes that were shut, are open now to see
How Sathan like a jugler, did deceive them
And of true happinesse did quite bereave them,
Who being fool'd into this dismal state
Must pay for pleasures at a wofull rate.
The master of the Ship then to him came
And says what meanest thou (O fy for shame)
What meanest thou O sleeper void of fears,)
How canst thou, darst thou rest, now death appears?

Are not we sinking all into the deep.
Why dost not rather watch: but ly and sleep?
Is this a time for thee to be secure
Now death is waiting for thee at the door?
Art thou of sence and reason quite bereft,
Or of the world to come, all thoughts hast left?
Arise O sluggard, do it not delay
Hast thou a God, then unto thy God pray
And call upon him with an earnest cry
Perhaps he'l hear and will us not destroy:
Thus did the heathen to his duty move him,
And for his negligence sharply reprove him.

Come near and take a veiw; but do not wonder
To see a Boanarges son of thunder;
Whose office is to cry to men, arm, arm,
Lest through security your souls take harm:
Stand fast, quit you like men, be strong and watch:
And yet himself a single slumber catch
His light, his life, his grace a while to smother
In ashes rak't, till kindled by another.
O most prodigious, he that is the keeper
Of's own and others souls to turn dead sleeper.

The seamen now agast, with horrid fear
Did think some wicked person was come there
Who had committed some more heinous crime
And for whose cause the evil of that time
Had now befaln them: hence with one consent
They all agree to finde the delinquent;

Come let us now cast lots into the lap
Thereby to know for whose cause this mishap
And evil is upon us: so they fell
To casting lots: till that time none could tell
Who was the man so sorely had offended,
The lot was cast, and *Iona* apprehended;
When God will execute his judgments just
'Tis a vain thing in a vain thing to trust;
When God a sinner will bring to the tryal
'Tis a vain thing to bid the Lord denial

Observe. from the prophet. sluggishnesse who was to have been a watchman unto others.

Observe. from Jonah *a sin found out by the Lord and his sin discovered.*

When

When God will ſearch 'tis vain to go about
To hide from God; for God will finde it out.
Shall vain man ſin? in ſinning think to hide
Himſelf from God; whoſe eyes cannot abide
To look on ſin, what doth he think he can
Deal with his God, as he dealeth with man?
Nay God hath ways and means to bring to light,
Things done in ſecret and the darkſome night,
Sometimes by this means, and ſometimes by th' other
God will diſcover what vain man doth ſmother.
Now let us know, we pray thee hide not from us
The very cauſe why this is come upon us,
Thou ſeeſt wee're brought into an exigent
And till we know the cauſe are not content;
Haſt thou a calling, then what calling haſt?
Art thou not one that wilfully doth waſt
Thy precious time and live in idleneſſe,
And for that ſin are brought unto diſtreſſe?
What is the country now from which thou came?
And of what people art tell us by name.
Now danger great had opend *Jonah's* eyes
Therefore he ſays to them in humble wiſe
as for my nation it is of the Jews
Diſtinct from others by the name Hebrews;
I am an hebrew from the loyns deſcended
Of him that was of God ſo much befriended.
As for Religion I do fear the Lord,
And worſhip him who by his powerful word,
Did frame and faſh'on both ſea and dry land,
That governs all things at his own command:
To God alone and t'none elſe am I bound,
Yet at this time in baſe rebellion found.
When men are brought into ſome great diſtreſs
Though not before yet then they will confeſs
Their evil deeds, the hearts that ſtubborn were
Are bruis'd and broken in a time of fear;
God in his wiſdome, often thinks it fit
To whip a frantick perſon into's wit,

Obſerv. from Jonah's *confeſſion and acknowledgment, of God and his rebellion.*

And

And sure, at such a time it is his best
To use and to improve what interest
He hath in God, if any such thing be,
And to his uprightness for comfort flee.
Then were the men afraid, with greater fear
When so much of the true God they do hear,
And see for sin he doth due vengeance take
And will not spare it for a prophets sake;
Then did they say, why hast thou done this thing?
How dar'st thou disobey thy Lord and King?
What couldst thou turn away when he says go?
Dare you professing Hebrews once do so?
What fond conceit possest thee, didst thou think
That for so great a fault thy God would wink?
For he had told them, and thereby they knew
That from the presence of the Lord he flew.
Thus he that disobeyed Gods command
Doth now convict, condemn'd, and censur'd stand
Among, and by the barb'rous heathen crue
In silent wise account it all his due;
So every one that feareth not Gods name
One time or other he will clothe with shame
And make them stand as men all in a maze
Dumb like a stock on which others do gaze;
And by the words of others are reproved
Cause by the words of God they were not moved.
The Seamen say *Jona* thou hast undone us
The seas still rage and tempest lyes upon us,
Our souls are fill'd with dreadful fears and care
And still encreasing as the tempests are;
The lot's faln on thee, conscience tells thee too
Thou art the man that doth us quite undo;
By which two things thou plainly art detected
To be the cause yet let us be directed
What we shall do unto thee that the seas
May rage and foam no more and winds may cease.
Then *Iona* answered, 'tis not you but I
That have provoked God so mightily

Observe, from the heathen reprehending Jonah.

'Tis

Tis for my sake not yours the seas are raging
And tempest still is on you not asswaging:
Now take me up and cast me overboard
For that's appoynted for me of the Lord,
That is the sentence, I must undergo it
And silently submit my self unto it;
Then shall there be a calme upon the main
And boystrous waves shall smoothly glide again.

Though God in justice seem to be severe
And strict in punishing for sin: yet here
A gratious soul submits in any wise
And suffers not one grudging thought to rise
Against Gods dealing so: but will submit
Knowing his sin is the just cause of it:
For to excuse himself he will not do
But say, 'tis righteous Lord, that thou dost so:
Hee'l take unto himself deserved shame
Thereby to honour Gods most glorious name.

Come take a view how these rude heathen men
Behav'd themselves in love to *Jonah*; when
They saw his patience, and did hear his word
And knew he was a prophet of the Lord;
Sure greater love then theirs could not be shown
They seek to save his life dang'ring their own,
They fain would save him, and therefore they try
The best of means and skill before he dye:
They row full hard; now each man lays his hand
To work: thinking to bring the ship to land
They toyl, they sweat, they labour in great pain
And when th'ave done their labor's all in vain.
For now as though the elements conspire
To vex them still: the waves they mount up higher
The sea still works, the windy tempests roar
The sea-men cease there rowing and give ore.

From hence we see that a meer humane soul
Hath so much pitty others to condole
That God of nature, so much reason gave
To teach one man anothers life to save;

Observ. from Jonah's so patiently submitting to Gods will: accepting the punishment of his iniquity.

Observ. from the heathens endeavour to have sav'd Jonah.

More

More when a beam divine hath influence
On them: they give the greater reverence.
These men that worshipt idol gods before
Have quickly learn'd the true God to adore;
And now like unto new converted Saints
They go to God alone, with prayer and plaints:
And left the guilt of blood should on them ly,
They make to heaven and list up their cry.
We do beseech thee Lord destroy us not
For this mans sake: but leave us without spot:
We do beseech thee Lord, and humbly pray;
Blood innocent on us thou wilt not lay,
For we perceive Lord that it is thy will,
And we as executioners do fulfill
Even as thy blessed pleasure hath design'd,
For all is done according to thy mind.
Men in affliction earnestly will cry,
The worst of men then unto God will fly
Self guides the stern ofttimes, and beareth sway;
For love to self and not to God; they'le pray:
But every one that is a convert true,
In every season yeildeth God his due,
Unto his God he prays, to him he'l cry,
Not only when afflictions on him lye,
And when some difficultys stand before,
But when all such with ease he can get ore:
If this or that befall, he's mov'd by neither,
Hee'l pray as well in fair as fouler weather.
So they took *Jonah* as it pleas'd the Lord,
Into the sea they cast him overboard,
Whereat the sea it seem'd well satisfy'd
The stormy tempest now is layd aside:
No token of displeasure now appears
Nor nothing seen to usher future fears;
Now all is done, even as the Lord did please
His anger now is calme: so are the seas.
If judgment at Gods house do first begin,
And God not wink, though at a prophets sin:

Observ. From the heathen mens addressing themselves to God in the strait.

Observ. From Gods not sparing his own servants.

If God his dearest ones he will not spare
But they of this and t'other stripe must share,
As God in justice pleaseth to pass sentence,
Then those ungodly ones without repentance
Those fearless graceless wicked wretches; who
From one rebellion to another go;
The devils drudges, driving on sins trade
Must pay full dear for it; when th'reckoning's made.

The seamen seeing all things that had past
They cannot chuse but stand like men agast
They cast off idols; greatly fear the Lord,
And offer sacrifice, while yet aboard:
And lest these wonders, should slip out of mind
Themselves by vows and oaths full fast they bind,
To praise the Lord that sav'd them from the deep
And all their day's, this vow they mean to keep.

Observ. from the sea-mens devoting themselves to God.

When God in wond'rous manner doth appear
And to mens souls in mercy doth draw near,
When he puts forth his power to touch the heart,
Men are made willing from their sins to part:
Till by the fear of God their souls are mov'd
They will not leave what they so long have lov'd:
But when Gods power doth form a creature new
The divel, world and flesh they bid adieu;
They break their bonds with them that tied them fast
And cleave to God with purposes to last.

Come view the care and providence of God
Who though he did chastice, with's angry rod
Yet mercy shews when justice might take place
And after frowns, shews forth a pleasant face.

And now to satisfy his love and care
A mighty whale before hand did prepare,
For to devour and in devouring save:
His belly now it must be *Jonah's* grave,
In which dark vault the Lord did him imbarque
Three days and nights, as safe as in an arke
Where deaths black terrors do surround his soul
His passing bell in's eare doth always toul

Where now we leave him, thus begirt with fear
Till in another wonder God appear.

CHAP. II.

The Argument.

How Jonah *unto God did pray*
Now he is in his grave
God heard, and in a wondrous way
How he did Jonah *save.*

NOw see how good afflictions often prove
They are not only tokens of Gods love,
Sins past correct, and future sins prevent
But for some other causes they are sent,
The wandring roving steps for to bring back
And quicken souls to dutyes, that are slack.
Then *Jona* in the depth of misery
Who seeks not God in time of liberty
But runs and flees, and hides him from his face
Doth now cry to him in this dismal case,
He now is cast into deaths darksome bed
Its sable curtains wrap about his head,
The king of terrour, terrible appears
And *Jonah's* heart, doth melt away with feare,
Out of the fishes belly *Jonah's* grave
Jonah had hope that God would *Jonah* save,
His faith begetteth prayer; he prays in faith
And to the Lord his God these words he saith
When faith gets strength, and hope takes ancor hold
The soul that feard before, doth now grow bold
With great and greivous troubles being prest,
He knocks at heavens gates and will not rest
Until his suit do finde acceptance there
And gracious answer be return'd to prayer;

Observe. from Jonah's re-
ducement by his affliction.

Hee'l

Hee'l ſeek, hee'l ſue, hee'l cry, and not give ore
Till God do open what was ſhut before.
Oh Lord my ſoul is brought into diſtreſs
I have deſerv'd it; yet a great deal leſſe
Then what I do deſerve I undergo;
Thou art a gracious God then mercy ſhow;
'Twas my affliction great that made me cry
And 'twas thy mercy t'hear ſo ſpeedily
My earneſt ſute, thou didſt it not ſay nay
When I out of this helliſh grave did pray:
Thou heardeſt me, when I thy face had ſought
And thou haſt for me great ſalvation wrought.

Obſerva. from the good ſucceſs Jonah *had in turning cleaning to God in his affliction.*

No labor's loſt when we are in diſtreſſe
To make to heaven by humble addreſſe
With hearts all melting, broken and contrite
A thing in which God takes ſo much delight,
When in this frame of ſpirit we make ſute,
To God alone in Chriſt, then that will do't,
When we confeſſe our ſins with grief and ſhame,
And do reform our lives the fleſh to tame
Such bleſt endeavours, never proves in vain,
Though God were gone; it brings him back again.
'Twas not the ſeamen but it was the Lord
That took me up, and caſt me overboard
They did fulfil even as thou Lord didſt pleaſe
'Twas thou by them, caſt me into the ſeas
Into the midſt and heart of them: where thoſe
Proud waters did me ſecretly incloſe
The floods the ſeas, rais'd high with winde and tide
They do encompaſs me on every ſide
All thy proud billows, which do mount on high
At thy command: yet elſe do ſmoothly lye,
And towring waves which I poor fool alas!
Thought to get ore: yet now all ore me paſs.

Obſervation from Jonah's *looking at the hand of the Lord and not at the inſtrument be made uſe of.*

When gracious ſouls are brought under the rod
That is i'th hand of a diſpleaſed God,
Nor this, nor that, who is the inſtrument,
But God they eye, who hath affliction ſent,

No

Not like the dog, that gnawing is the ſtone,
Regarding not the hand, by which its thrown.
And then I ſaid, for I was in great fear
And lab'ring was, betwixt hope and deſpair,
(The darkneſſe having dim'd the cleareſt light)
Then ſaid I, Lord I'm caſt out of thy ſight;
Yet notwithſtanding, all the grace thou haſt,
Seemeth to me, as if 'twere lockt up faſt
And that no beam of light *I* can eſpy,
Yet will I look again with ſtedfaſt eye
Toward thy temple, and that holy place,
Where Lord thou promiſt haſt, to ſhew thy face.
Two contraries are in the beſt of men
The party vanquiſht, fain would riſe again
The fleſh and ſpirit, do oppoſe each other,
The elder's loth to ſerve the younger brother
Great conteſtation is twixt faith and doubt
Hopeleſs deſpair, ſtrives hard true faith to rout
Theſe two opponents bicker in the feild
Nor one nor other of theſe two will yeild
Till faith puts forth at laſt, and ſtriketh home
With blows, that doubting fear do overcome;
A man thats brought into a woful ſtate
Will oftentimes his miſery relate.
And will enlarge himſelf to tell his grief
Thinking by telling it, to finde relief.
So *Jonah* does his miſery repeat
And ſays the water's plentiful and great,
They did inviron me they did me wrap
As ſwadling bands the babe in mothers lap;
Three days and nights they do about me roul,
And deaths black herſe encompaſſes my ſoul:
The waters deep were dayly ore me ſpread,
And ſtinking weeds did wrap about my head:
Unto the bottome of the mountains ſteep,
Then I went down ſtill fathoming the deep
Sometimes I was aloft upon the main,
And ſoon plungd down into the depths again:

Obſerva. from the warr between the fleſh and ſpirit in the beſt.

I was

I was in prison and the earth did barr me
And horrid fears, do every minute scar me,
For ever hopeless to set foot on shore,
Unlesse thou by a wonder me restore:
Yet thou O Lord my God, was pleas'd to save
And brought my life again up from the grave,
That cruel corrupt loathsome stinking pit
Where death had almost swallow'd me in it.

There's no condition that can be so sad,
Nor state of man that ever was so bad,
There is no burden can so heavy lye
Nor vexing grief nor pressing misery,
But God almighty by his mighty strength
He can deliver: and he will at length
Deliver those that do on him rely,
And pray to him in faith with earnest cry;
From their low state he can and will them raise
And when 'tis done they'l ever give him praise;
They will confess that he salvation wrought,
And heard as soon, as they his face had sought.

Observa. from Jonah's *obtaining deliverance and his thankfulnesse for the same.*

When my heart broke and soul it fainting lay
To ease my self I could devise no way,
My thoughts to this and then to that were led,
But still they did return upon my head;
Then did I think upon (for it was time),
The mercys Lord thou ever hast shewn thine,
My hope was ancor, and it took fast hold
And to the throne of grace now I make bold,
My humble prayer for to present to thee,
Though like a rebell lately I fled from thee,
Thou didst not shut it out: (oh wondrous grace)
But it came in, unto thy holy place.

When we poor creatures know not what to do
To one shift and another are put to,
And find no means of help to avoid our trouble
Instead of help, they are returned double:
When every vessel leaks and refuge fails,
And every hold we have nothing avails:

Observa. from Jonah's *encoraging himself to rely on God and cryto him from consideration of former mercys.*

When

When each proud wave and billow doth pass ore-us
And death with all his terror stand before-us,
Then it is time, full time to call to minde,
Each thing of God, that we did ever finde
To strengthen faith and give encouragement
Our prayers in heavens court for to present.

All ye that hunt and follow after lies
And are observing idle vanities
That have dependency on false deceits
That evermore the silly sinner cheats
As long as ye these sinfull courses take
In choosing these; your own mercys forsake
Both present happiness and future bliss
And I by sad experience tell you this.

Those that at any time have gone astray
Turning aside out of Gods holy way
And are whipt for it till their backs do bleed,
Can best of all warn others to take heed.

Observa. from Jonah's giving warning to others from woful experience.

Now as for those that follow vanities
And unto idol-gods do sacrifice,
Ascribing to them each deliverance
Accounting all things as they came by chance,
Both th'one and th'other always come to naught,
But as for my part I am better taught,
And unto thee O Lord my heart will raise
And sacrifice unto thy name with praise;
I will give thanks unto thy holy name
From thee and none else my deliverance came,
And now I'le pay to thee that I have vowed,
Because I know by thee I am allowed;
For why I know ther's no salvation wrought,
But what thy hand, O Lord to pass hath brought.

Observa. from Jonah's thankfulness for his deliverance.

When God appears to us in love and grace
And shews again the beauty of his face
When he unfolds his armes to let us in,
And draws a mantle ore to hide our sin,
When he puts forth his power not to destroy,
But save; and fill our hearts with perfect joy,

Surely

Surely it is an obligation ſtrong
To binde our hearts: but ſo unloose our tongue
To ſpeak in praiſe, talking t'others abroad
'Oth wiſdome, goodneſs, mercy, power of God;
But when his grace is turn'd to wantonneſs
And mercy move men neither more nor leſſe,
Lives to reform and manners to amend
Thoſe mercys turn to judgments in the end.
Then ſpake the Lord that hath the ſole command
Of all the crearures in the ſea and land
He ſpake unto the whale within the ſea
The whale no ſooner heard but did obey,
He ſaid to him, *Jonah* I mean to ſave,
Thy belly hath been long enough his grave
My mighty power, now he ſhall underſtand
Therefore go bring him quickly to the land;
Then did the fiſh launch forth, away he went
Unto the place whether the Lord him ſent,
He ſplits the ſeas with haſt until they roar
And vomits *Jonah* ſafely on the ſhore.

Obſerva. from the whales obedience to Gods command.

What ſhall a fiſh that in the ſeas doth dwell
Hear and obey Gods voice and not rebel,
One void of reaſon and religion too,
At the firſt bidding; as God bids him do.
God ſpeaks but once unto the mighty whale
At his command he ſtops: then hearken all
To whom God ſpeaks not only once nor twice
But ore and ore he comes with new ſupplys
Of precepts mingled, with entreatiſe deare,
To ſtir them up his holy name to fear,
Crying aloud, Oh do this thing and live,
But yet for all that, no attendance give.
Shall th' queen of *Sheba*, travail from the ſouth
To hear the wiſdome, dropping from the mouth
Of a meer man; ſhall *Niniveh* repent,
As ſoon as *Jonah* unto them was ſent,
Then *Sheba's* queen the Ninivites and whale
Shall riſe in judgment, and condemn them all,

CHAP. III.

The Argument.

How Jonah *unto* Niveh
A ſecond time is ſent
They heare: in hearing do obey
The Lord did then repent.

NO ſooner were all theſe things done and paſt
But God his mercy (which doth ever laſt)
To *Jonah* ſhews: to grace he doth receive him
And though he did provoke he will not leave him.
Though from his office he might be degraded
Yet for his fault, he is not now upbraded.
But now a ſecond time their comes a word
Sent unto *Jonah* from the higheſt Lord
Saying ariſe, begone and do not ſtay
Mine anger will ariſe, if thou delay
Thou art commanded make no more excuſes
Know thou my patience brooks no more abuſes.
Unto that famous City *Niniveh*
I again ſend thee · and ſee that thou ſay
The word I bid thee, when thou comeſt there
Preach that, whether they heare or do forbear.
And though of thee not one would have regard
And for ſuch news canſt look for no reward,
Yet be thou ſtrong, take courage, ſee thou do it,
I charge thee turn not off, but go unto it.
I am reſolv'd of this, and they ſhall know
That within forty days i'le overthrow
Their City great, if they within that ſpace
Do not repent that I may ſhew them grace.
All thoſe that run when God ſays no ſuch thing,
Not God but their own errand they will bring,

Obſerva. from the preſent declaring that and only that the Lord commanded him not going before the Lord ſens him.

The message God commands they'l not impart
But what's devis'd in their own foolish heart;
Or that which man commands, with zeal they presse
But what God bids them preach: a great deal less
Of care and zeal they spend; which doth declare
That not the true but prophets false they are.
But hee's the prophet true goes not before
God send him furnisht with a heavenly store
What he commands him still he keeps to that;
To speak and do; regardless always what
Men do oppose, nor love nor fear that draws him
To fail his trust; for 'ts love and fear that awes him.
Now *Jonah* doth arise away he goes
And toward *Niniveh* his face he sets,
He trudges on, regards not wind nor weather,
Nor takes not up his rest till he come thither;
For God had strictly charg'd him by his word
And now his care is therewith to accord.

Men for their sins do often feel the rod
And heavy hand of a displeased God;
Before affliction comes they go astray
But learn by it their master to obey.

Now this same great Assirian city where
The prophet with his sermon must appear,
It was exceeding great, greater then other,
And of all cities well might be the mother;
It was so long, so broad, spacious and wide,
Three days to travail it from side to side
Might be a journey for a man most fit,
For so recorded 'tis in holy writ;
Besides some say, that humane histories
Do make report, some say they are not lies,
That threescore miles would but this city round,
And fifteen hundred towrs in it were found;
The walls in height, full sixty yards and more,
The like was surely never seen before;
The bredth o'th walls was equal to the rest
They say two chariots might well pass in brest.

And space enough for divers left between,
Such walls in height and breadth besides, nere seen
And sixscore thousand insants were found there,
As the next chapter makes it to appear.
Unto this city mighty and of fame
At last full tir'd and weary *Ionah* came,
Passes the streets one day, begins to thunder
Out his unwelcome news: makes them to wonder
And stand like men afright, with gastly fear,
Their ears do tingle at the news they hear;
With fainting fits th'are ready to drop down,
Each tells another news thats come to town.
All thus alarm'd they stand as in a maze
And every one at other seems to gaze;
The larum runs apace through every street,
And all that hear tell others whom they meet.
For *Ionah* went along with dolefull cry
Let fourty days and then God will destroy
This city great, then he will overthrow it
And charg'd me straitly unto you to show it.
To threaten you with judgment I was sent
My errand I have said, repent, repent.
If that a hand appear but on the wall
Debaucht *Belshazars* countenance will fall
His joynts unloose, his knees together dash:
When God puts forth his rod to scourge and flash.
Oppressing *Pharoahs* heart, it will come down
When God in serious manner 'gins to frown.
Let churlish *Nabal* hear what might come on,
His heart within him's cold like to a stone.
The proud and lofty Ninivites do fear
When God in threatned wrath doth but appear.
The wicked, great, proud persecuting ones
That naught regard the poor mans sighs and groans,
If God come forth and beare his powerfull arme,
And cause his trumpet, give them one alarm,
When time is not and judgment cannot stay,
Their hearts do faint, and fainting melt away.

Observ. from the Ninivites disponding at the judgment threatned by Jonah.

Much

Much more proud wretches when they once do feel
The force and smart of his sharp-glittring steel.
The Ninivits no sooner heard the word
And dreadfull judgments threatned by the Lord,
But they believe him and think he had sent
Jonah to warn each person to repent.
Wherefore they do agree with one accord
To turn from sin unto the living Lord:
And to prepare them fitly for the same,
A Solemn fast the people do proclame;
Of pleasant food they will not now partake
Their joviall feasting they do now forsake;
Of dainty delicates they tast no more
Instead of mirth and musick now they roar:
Each face growes pale, and blackness now doth gather
Instead of play and sports now they had rather
Sit in the dust; with heavy sighs and groans
And tears in eyes to heaven making moans:
Their brave attire, and gorgeous rich aray
In which they proudly deckt themselves each day
Their broydred shining garments: and such things
As hoods and cauls their jewels and their rings
Are layd aside by all; and there is none
That doth adventure now to put them on.
Instead whereof they put dust on their head
And sackcloth on each person now is spread
Wherewith to cloath themselves now they think fit
And all in sable wise in ashes sit.
Their eyes distill, their cheeks are wet with tears
And hearts no doubt, are swallowed up with fears.
when *Jona* had scarce three days mongst them taught
His sermons on them wonderfully wrought,
May be he preacht three years in *Israel*
And's Sermons never wrought on them so well
when God puts forth his power mens hearts to reach
They soon are toucht with what his prophets preach
And when they lye under a fearfull sentence
O then or never they fall to repentance.

Observ. from the Ninivits believing Jonah *and humbling themselves.*

And then great preſent changes will be found.
Yet ſuch repentances are ſeldome ſound
When men repent for fear or ſmart o'th rod
Tis more for love to ſelf, then love to God.
No ſooner did this news arive at court
But then their king leaves of his princly ſport,
This mighty monarch glorious and high
Deſcends the throne of his great majeſty.
His golden chayne and kingly robe ſo royall
He now puts off and puts on ſelf deniall,
He rents his cloaths: and ſits in aſhes too
And now the king doth as his ſubjects do.
In heavy ſackcloath he is humbly dreſt
Expreſſing grief thereby, as do the reſt.
This heathen king, takes all full patiently
Though judgment judgment ſtill was *Ionah's* cry,
He neither frets nor fumes, nor rails nor rages
As others that have liv'd in cleerer ages
Who would impriſon him that tidings brought
Of their deſtruction, but he's better taught;
May all in power and place learn to ſubmit
And hear the rod, and him that 'pointed it.
Now with conſent of all his nobles great
That do attend upon his royall ſeat
His privy Counſel great Aſſrian Lords,
With whom in this ſad junto he accords.
Be it enacted let it be decreed,
That from this time not any one do feed
On any thing their natures do ſuſtain
But from all kind of food they do refrain;
Our pleaſure is nor good nor bad they taſt,
So long as this our royall act doth laſt:
Let all take notice both the great and leaſt,
Not men alone we ſay but every beaſt,
And flock and heard that grazeth in the feild,
To gain the ſuccour graſs and herbs do yield,
Shall taſt no food nor water drink no more
Untill for pining want each beaſt doth roar.

Obſerv. from the heathens kings patient reception of Ionah's ſad tidings.

With

With bellowing cry: that they
To lay aside all pleasures and delights
To weep and wayle, and mournfully lament
Thereby to signify we do repent.

O what is sin so much to be abhor'd,
O it is sin so much provoks the Lord
To punish man and beast; not man alone
But for the sins of men the creatures groane
The sinless beast, nor need, nor can repent
Yet with the sinner, needs they must lament:
May sinful man stand then all in a maze,
When on the sinless creature he doth gaze,
Groaning with grief; for the just God therein
Shews how he is displeas'd with men for sin.

And further by the foresaid thority
We do decree; and to all signify
That every man put off his rich aray,
And every beast, his ornaments this day,
This darksome day, wherein none can be glad
Let man and beast in sackcloath rough be clad;
And while that all thus sadly mourning ly,
Let every one to God lift up his cry
With earnest powerful prayers, now make your suit
For weak, nor feigned prayers now will not do
By sins we have displeased God on high
And if he shew not mercy we must dy,
We guilty are of many great offences,
And most of all we have us'd violence
Within this city; it cleaves to our hands
Let's clense our selves from it now he commands
And with our prayers & tears & vowes & mourning
Let every of us from our sins be turning.

When thus by king and Counsel it was decreed,
Signed and seal'd, it hasts with winged speed
It flys abroad and runs through every street
Each tels another of it whom they meet,
For why it was proclaimed in his name
And heralds fit to execute the same;

And then great present changes will be found
Yet such repentances are seldome found
When men repent for fear or smart o'th rod
Tis more for love to self, then love to God.

No sooner did this news arive at court
But then their king leaves of his princly sport,
This mighty monarch glorious and high
Descends the throne of his great majesty.
His golden chayne and kingly robe so royall
He now puts off and puts on self deniall,
He rents his cloaths: and sits in ashes too
And now the king doth as his subjects do.
In heavy sackcloath he is humbly drest
Expressing grief thereby, as do the rest.

This heathen king, takes all full patiently
Though judgment judgment still was *Jonah's* cry,
He neither frets nor fumes, nor rails nor rages
As others that have liv'd in clearer ages
Who would imprison him that tidings brought
Of their destruction, but he's better taught;
May all in power and place learn to submit
And hear the rod, and him that 'pointed it.

Observ. from the heathens kings patient reception of Jonah's sad tidings.

Now with consent of all his nobles great
That do attend upon his royall seat
His privy Counsel great Assrian Lords,
With whom in this sad junto he accords.
Be it enacted let it be decreed,
That from this time not any one do feed
On any thing their natures do sustain
But from all kind of food they do refrain;
Our pleasure is nor good nor bad they taste,
So long as this our royall act doth last:
Let all take notice both the great and least,
Not men alone we say but every beast,
And flock and heard that grazeth in the feild,
To gain the succour grass and herbs do yield,
Shall tast no food nor water drink no more
Untill for pining want each beast doth roar.

With

With bellowing cry: that they may [illegible]
To lay aside all pleasures and delight,
To weep and wayle, and mournfully lament
Thereby to signify we do repent.

O what is sin so much to be abhor'd,
O it is sin so much provoks the Lord
To punish man and beast; not man alone
But for the sins of men the creatures groane.
The sinless beast, nor need, nor can repent
Yet with the sinner, needs they must lament:
May sinful man stand then all in a maze,
When on the sinless creature he doth gaze,
Groaning with grief; for the just God therein
Shews how he is displeas'd with men for sin.

Observ. from not only sinfull man repenting, but the beasts of the field mourning also.

And further by the foresaid thority
We do decree; and to all signify
That every man put off his rich aray,
And every beast, his ornaments this day,
This darksome day, wherein none can be glad
Let man and beast in sackcloath rough be clad;
And while that all thus sadly mourning ly,
Let every one to God lift up his cry
With earnest powerful prayers, now make your suit
For weak, nor feigned prayers now will not do't.
By sins we have displeased God on high
And if he shew not mercy we must dy,
We guilty are of many great offence,
And most of all we have us'd violence
Within this city; it cleaves to our hands
Let's clense our selves from it now he commands,
And with our prayers & tears & outward mourning
Let every of us from our sins be turning.

When thus by king and Counsel it was decreed,
Signed and seal'd it hasts with winged speed
It flys abroad and runs through every street,
Each tels another of it whom they meet,
For why it was proclaimed in his name
And heralds fit to execute the same;

Observ. from the king's decree for repentance and [illegible]

Where true repentance goes there goes confession;
Repentance true, nere goes without contrition;
Self judging too, repentance doth call in
Whereby t'escape Gods judgments due for sin;
Unfained prayer doth assistance lend,
And reformation life for to amend,
For where amendment, joyns with hearty grief
Hope may be had that it will bring relief.
And cary'd on with strength of resolution
To spend and hast the work to execution;
The penitent he can no longer stay
But meets an angry God half on his way;
When God against him comes tho' space be slack
He mends his pace, and runs to turn him back.

But now behold what mov'd this heathen king
To constitute, ordain, appoint this thing,
It was not only thoughts of present fear
But God in mercy also might appear,
For who can tell, sayth he, or who doth know,
Whether this city he will overthrow
If we persist not on but do repent;
May be for this end *Jona* he was sent;
Perhaps returning, we shall mercy [illegible]
For I have heard to mercy hee's inclin'd;
We do not know therefore let us make trial,
But if we turn from sin and be found loyal,
But God may turn away from his feirce wrath
And will repent of what the prophet hath
Pronounc'd against us that we may not dy,
Although he says that he will us destroy.

Gods mercys great, they have been ever found
Good ancre-hold for souls; hopes surest ground;
Poor sinner, when at loss, then do make bold
To grasp at mercy and there take fast hold
[illegible] to save from horrid desperation;
[illegible] a blessed expectation:
[illegible] means for to escape the fire
[illegible] kindled wrath and burning ire.)

Observ. from the Ninivites encouragement to turn off to God, because he is a mercyfull God.

Mercy

Mercy to finde: yet 'tis but peradventur
Thy soul had wasted all thy mercy-plenty here.
And now it's come to this, I do not know
Whether I shall finde mercy yea or no:
What though it be to thee a doubtful thing,
Thy soul into the hands of mercy fling,
Concerning *Nineveh* see how't appears,
Who now sit mourning all bedew'd with tears.
Nor mirth, nor musick heard, not one is glad,
But every one in hairy sackcloath clad;
Yet this is judg'd to be the smallest part
Of works that manifest a true convert:
With it they turn'd from all their evil ways.
God saw they did it; and they did him please.
For 'tis not sorrow much nor protestation
Gainst sin that pleaseth God but reformation.
The evils all God said he would do to them
Are now remov'd, and turned away from them.
They are suspended upon this condition
That they amendment joyned with contrition,
For the most gratious God repents of what
He said that he would do, and does it not.
Great is the force of faith and true repentance,
Though judgment passe, it will reverse the sentence
When sin is left that sinful soul beguiles,
Gods frowns are turned into pleasant smiles:
His threatned judgments, often are suspended,
When as the people threatned are amended.

Observ. from God's forbearing to punish upon their amending in time.

CHAP. IV.

The Argument.

How Jonah's angry cause the word
He preacht hid not success,
As he would have: God by a gourd
Reproves his foolishnesse.

BUt now when *Jonas* saw the strange event
His sermon had it made him discontent
He now is angry and doth take displeasure
His angers great and doth excel all measure;
He frets, he pets, he peevishly furnes out
Cause God does not, as he will have it do.
For God repents; the Sirians scapt his sinks
And enemies they'l be to Judah and it,
May *Jonah* think; and so his country men
Abundantly had fared better then
If they had been destroy'd; as man the word
That *Jonas* preacht had therefrom the Lord.
Blinde seal and carnal ends do oft misguide
The best of men and cause them to inaside
Time after time: their lust they will fulfil
If God his actions steare not as they will;
Self would be serv'd whether God will or no,
If God say yea self never will say so;
Gods will and mans each other oft opose,
'Tis hard for mans with Gods will for to close.
What this is strange, a prophet be displeas'd
That to'ards a people God is now apeas'd,
And shews them mercy whom he might destroy,
Turning their days of mourning into joy.
Can any soul but *Jonas* be offended,
Instead of judgment to see grace extended?

Observ. from Jonah's being angry at the Lord's sparing Niniveh.

Be

But that's not all: why *Jonah* he is croft
His fame, his name, and honour now is loft.
To be a prophet falfe he is afraid
Left that among them fuch a thing be faid;
And now unto the Lord he doth addreſs
Himſelf by prayer that ſignifies no leſs:
In it he doth the Lord his God accuſe
To be in fault, when as he did refuſe
To hear his voice at firſt: and did rebell
Pleading as if thereby he had done well.
Unbridled paſſion is a thing that will
Tranſport the ſoul of men ſo long; untill
God and themſelves they totally forget
And go beyond the bounds that reaſon ſet,
And reaſonleſs, they fooliſhly will reaſon
And think 'tis loyalty, when 'tis but treaſon
They think and ſpeak, and act againſt the Lord
Such fruits ſelf-love and paſſion do afford.
For this he ſays, I pray thee Lord hear me,
While I expoſtulate the caſe with thee;
Have I not cauſe to be in angry mood?
Was any man ſo ſerv'd that ever ſtood,
His credit with thy glory to maintain?
If none were ſo then well may I complain.
Ere I went out of my own countrey dear,
This was the very thing that I did fear:
Not only fear it but I ſaid it too,
For why? I thought full well what thou wouldſt do:
Thou would not bring to paſs what I muſt ſay,
And preach and cry aloud at *Nineveh*.
I thought full ſure that thou wouldſt ſoon repent
Yet to denounce their doom I muſt be ſent.
I know O Lord what theſe men now do find
That thou art gracious mercifull and kind:
Full ſlack thou art, and ſlow pac'd unto wrath
But winged ſpeed always thy mercy hath;
And if a people truly do lament,
For ſin, and do reform: thou wilt repent.

Obſerv. from Jonah's *caſting his rebellious fault on God thinking to clear himſelf.*

Consid'ring then it would not be avoided
By heathen ones thy word would be derided:
And my ambassage too, they would despise
And say I thundred out a heap of lies;
For which so saying I must bear the blame
And be cal'd prophet false, to my great shame:
This is the reason, it seems right to mee
Why formerly to *Tarshish* I did flee:
And thou hast judg'd it for a heinous crime,
But whose the fault, whether 'tis thine or mine.
These things so sadly do my spirits grieve
No earthly thing O Lord will me releive:
It is far better for me for to dye,
And in the dust in silent darkness lye
Then longer live: sith nothing but disgrace
My portion is whilst I am in this place;
I do beseech thee let my life expire
And take it from me that is my desire.
Thus when fond passion sways and goes uncurb'd
The minds of men thereby are soon disturb'd
Soon out of order gotten out of frame,
They glory in the things should be their shame.
The Lord in patience all this while did bear
With *Jonah's* angry passion: and did hear
His words reflecting on his Majesty
Yet like a loving father passes by
His great offence: seeing him frail and weak
Did thus in gentle manner to him speak.
How now? what *Jona*? darst thou angry prove?
Dost thou not think it will my patience move?
How darst thou once presume to be so bold?
Dost think with wickedness that I will hold?
Or dost thou think that this is well in thee?
Oh wondrous strange, what *Jonah* angry be?
Did not my mercy, and my justice strive
To kill thee, els for to keep thee alive?
Hast thou forgot, how mercy did thee save,
When justice would the whale should be thy grave?

Observe, from Jonah's pettish choosing death rather then life; because God did not act according to his mind.

Mercy

Mercy prevaild and thou canst not deny it,
Then cease thine anger, canst thou justify it?
Hast thou not learnd and been taught in the schools,
That anger resteth in the best of fools.
Thus God in goodnesse labour'd to convince
The pettish prophet of his foul offence,
Imputing all to his infirmities
As parents do to children whom they prize,
Jonah is angry: yet it did not move
God to be angry cause he did him love:
So great is love: love, cannot finde its like
So great is love, love spares when it should strike:
So great is love not easy to provoke,
Love suffers long before it give one stroke;
So great is love: so high and broad it grows,
It covers sins; all, multitudinous.

Observe, from Gods patience and forbearance though provokt by Jonah.

Now *Jonah* had a longing great desire
To see th'vent, when th' forty days expire
For at this time, he would not come to know
Whether God would destroy them yea or no;
Perhaps for one or other end God may
The execution of the judgment stay
For this a maxim is receiv'd of many
Forbearance never yet acquitted any.
Out of the city great and populous
Jonah departs and now away he goes
And when he came to th' east side of the town
He goes not further but there sits him down;
He makes a booth, and in it is his seat
The shade thereof defends him from the heat,
Untill the truth of falshood shall be tride
Of his late message there he doth abide;
But now perhaps soon after he comes thither
His booth he made begins to dry and wither,
The Country's hot, the sun with mighty heat
On *Jonah*'s head continually did beat
By reason of which heat, his soul is griev'd
Then God in mercy, wills he be releiv'd.

The Lord's a preſent help in time of trouble
And mercy upon mercy he doth double
And treble too: always in time of need
His power and pitty is put forth with ſpeed
To ſave and ſuccour his diſtreſſed ones
His bowels yearn to hear their ſighs and groans;
Fear we not then in depths of miſery,
To help us then's his oportunity.

For he then brought an herb out of the earth
Turns *Jonah's* ſorrow into pleaſant mirth
A mighty plant he quickly made to grow
With boughs and branches on it high and low
That they might ſhade and ſhelter him all over
And from the ſcorching heat be *Jonah's* cover.

Under the ſhadow of it he doth reſt
Thinking there by that he is greatly bleſt
Such great refreſhment he hath lately found,
In his new houſe ſpringing out of the ground;
He doth rejoyce he is exceeding glad
So great his joy is all the grief he had
Suſtaind by reaſon of the heat before
Seemeth as though he thought on it no more.

A ſuddain change begets experience ſad
To day he monrns that yeſterday was glad,
His ſuddain joys are turn'd to ſuddain greif,
His plant it dyes, that gave him ſuch relief.

For now alas before he was aware
In readineſſe a worm God did prepare
Who with his ſharp teeth and his cruel jaws,
As bit with hunger, eagerly he gnaws
Who ſmote the gourd, and now the gourd is dead
And with it *Jonah's* joys are withered.
Such is the nature of all earthly things
Which for a while ſo great contentment brings
They fade, they vaniſh, periſh and decay:
With winged haſte, th'are gone and paſſe away.
Th'are but a puff, a blaſt a watry bubble
That ſoon is gone: or like a fiery ſtubble

Obſerv. from Gods compaſſion providing ſhelter to releive Jonah.

Obſerv. from the withering of Jonah's *gourd, ſhewing the fickle ſtate of all things.*

That

That in a moment, is consum'd and past,
Or like a post, that on the way makes hast;
Or like the dusky clouds that break before
The sun appears and then are seen no more;
Or like the flower or herb or fruit that's sown,
That wither will as soon as it is mown;
Or like the vapours drawn into the ayr
Or like the thing that's gone when't doth appear.
Such are the things in which men take such pleasure
And too too much account their chiefest treasure
The sweetest joys that are upon the earth
Are dying still so soon as they draw breath,
To day they are injoy'd; but ere to morrow
They oft take wing and leave poor men to sorrow;
They neither last nor cannot satisfy,
As *Ionah* by his gourd in part did try.
The Sun arose and with it rose the wind
From th' eastern quarter vehement, unkind,
God had prepard it to rise wondrous high
That he might *Ionah's* patience further try;
The sun and wind they both conspire together
To make it hot and very soultry weather,
They beat on *Iouah*: *Ionah* he doth faint
And breaks into this passionate complaint.
My life's a burden to me, let me dy
For I have liv'd to see thee falsify
Thy word and mine which is my dayly trouble
And yet O Lord thou dost my sorrows double;
My body is afflicted as my minde
Then life 'tis better for me death to finde,
O let me be shut up within the grave
And clos'd in silent darknesse: then I have
That thing I wish and in my self desire,
And cannot have it till my life expire.
Mans days on earth most variously are spent
Sometimes he's pleas'd, sometimes he's discontent,
Sometimes his joys do mightily abound,
Ere while again they cast him to the ground:

Observ. from Jonah's *passionate complaint upon his suddain change.*

Fo

For joy he laughs sometimes for sorrow weeps,
Nor reason nor religions bounds he keeps;
When man's transported with his lawless passion
Not to Gods will but his own he will fashion
Himself in all things be it good or bad,
Anger, joy, sorrow, oft makes wise men mad.
Then God repli'd to him a second time,
Mine anger might arise as well as thine
Then thou a greater cause I have besure,
And yet my patience still it doth endure;
So manifold affronts I have had fro' thee,
Where judgment might yet mercy is shewd to thee.
Is this a thing worthy thy commendation?
Angry to be after this dispensation,
Didst thou regard my acts of providence
Sham'd thou wouldst be; to take so great offence
At so small matter; is this well in thee
To be displeas'd at what is done by me?
How darst thou let thy anger rise so high
As in it with so desperately to dy?
Thus God with *Jonah* argueth the case
To bring his soul again into its place
When we run from him he still seeketh us,
And sayth return again; why is it thus?
When man is minding naught but self concerns
The wise and gracious God full soon discerns
His swift destruction usherd in a pace,
If not prevented by his special grace.
Now *Jonah* answ'ring said to God again
My angry passion I will still maintain:
My cause is good I can it justify,
And if I angry be untill I dye
Untill my soul is from my body going
Tis well, and well done by me for so doing.
Gods dealings whether they are rough or mild
Doth little good when passion groweth wilde,
Nor sharp reproof nor exhortation kind,
Will any kindly entertainment find:

Observ. from Gods reasoning so lovingly with Jonah *to bring his soul into its place and set him straight again.*

Observ. from Jonah's *ill use of Gods gentle dealing with him; answering foolishly again.*

Where

Where luſt uncurbed goes, and gets the reynes
It bootleſs proveth for to uſe the means
Of betterment; men thereby rather turn
Away from God and at his counſell ſpurn.
Once more the Lord repli'd, and to him ſaid
With thy own practiſe I will thee upbraid,
What? haſt thou not for thy own ſelf much cared?
And glad hadſt been; if I the gourd had ſpared
Had'ſt not thou pitty on that fading thing?
Which I out of the earths-large-womb did bring
Up in one night without the help of day,
And in one night it periſht quite away:
Thy labour on it thou didſt not beſtow
No art nor skill of thine did make it grow.
This plant this gourd, fain thou wodſt have preſervd
It pleaſant was to thee: and ſo deſerv'd
Thy care and diligence to nouriſh it
Sith in its ſhade thou didſt delighted ſit:
Which was a thing of very ſmall renown
Compared with that great Aſſirian town.
What reaſon then that I ſhould not take pitty?
Upon that famous, great, populous City,
Wherein the little ones beſides the old
Were more then ſixſcore thouſand fully told,
All perſons for their age unapt to learn
Twixt right and left hand they cannot diſcern.
The cattels much, that doth about it feed,
To be prefer'd before a ſtinking weed;
I made them for my ſervice and my uſe
Yet me they did provoke by their abuſe;
To threaten judgment therefore thou waſt ſent;
And when they heard, they fear'd and did repent.
How could I chuſe, but on them pitty take?
And ſhew them favour for my mercy ſake;
For why in mercy thou knowſt I abound
And not them only but thy ſelf haſt found,
As great forbearance at my gentle hand,
When thou rebeld againſt my juſt command;

And now like to a frantick furious fool
Art discontent because I do not rule
According to thy pleasure: not thy will
But mine be done: thou oughtst it to fulfill;
Then up, be gone, and get thee home with shame
And study more to know my glorious name;
Regard my voice, and answer when I call thee,
And sin no more, lest a worse thing befall thee.

FINIS.